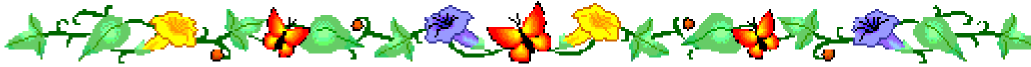




Bahishti Zewar (translated as *Heavenly Ornaments*), was written by Maulana Ashraf Ali Thanvi Rahmatullahe Alaihe. is a 8 volume comprehensive handbook of fiqh (jurisprudence), especially for the education of girls and women. This volume has been compiled by the Islamic Bulletin www.islamicbulletin.com into two separate books. Volume 1,2, 3 and the second volume 4,5,6, 7. It describes the Five Pillars of Islam and also highlights more obscure principles. For years it has remained a favorite with the people of the Indo-Pakistan subcontinent. Among (Hanafi Deobandi) Muslims, it is a popular practice to present this volume to a new bride. The motivation behind this gesture is that the young woman is taking up a new identity and new life as a wife and mother-to-be. She should be well versed in the rites, rituals and tradition of Islam.



Bahishti Zewar

Moulana Ashraf Ali Thanwi (Rahmatullah Alaihi)

TRUE STORIES

First Story

Rasulullah sallAllâhu alayhi wa sallam is reported to have said: "A person was in a jungle when all of a sudden he heard a voice in a cloud saying: "Go and water the orchard of so and so person." On hearing that voice, the cloud moved and poured heavily on a stony place. All the water collected in a drain and began to flow. This person began following the water and saw that a man was standing in his orchard and was sprinkling water with a spade. This person asked the gardener: "O servant of Allâh! What is your name?" He gave the same name which this person had heard in the cloud. Thereafter, the gardener asked this person: "O servant of Allâh! Why are you asking me my name?" He replied: "I heard a voice in that cloud whose water this is taking your name and asking it to pour water onto your orchard. What do you do in it that it is so acceptable?" He replied: "Now that you have asked, I will have to inform you. I look at its total produce and from there I give one third to charity. Another third I keep for myself and my family, and the last third I re-invest into this orchard."

Lesson: Glory be to Allâh! How merciful He is that the person who obeys Him has all his work done through unseen ways without him even knowing about it. Without doubt, the person who becomes Allâh's, Allâh becomes his.

Second Story

Once Rasulullah sallAllâhu alayhi wa sallam related that there were three men from the *Banu Isra'eel*. One of them was a leper, the other bald, and the third blind. Allâh Ta'âla wanted to test them, so He sent an angel to them. The angel first went to the leper and asked him: "What would you like best?" He replied: "I would like a nice complexion, a beautiful skin, and that this sickness goes away from me whereby people do not allow me to sit with them and which they hate." The angel passed his hand over the body of that person. He was immediately cured and a nice skin and beautiful complexion appeared. The angel then asked him: "What type of wealth do you like the most?" He replied: "Camels." So he gave him a pregnant camel and told him: "May Allâh Ta'âla give you *barakah* in this."

The angel then went to the bald person and asked him: "What would you like best?" He replied: "That my hair grows nicely and that this sickness which people dislike goes away from me!" The angel passed his hand over his head, he was immediately cured and beautiful hair began to grow. He then asked him: "What type of wealth do you like the most?" He replied: "Cows." So he gave him a pregnant cow and told him: "May Allâh Ta'âla give you *barakah* in this."

Eventually, the angel went to the blind person and asked him: "What would you like most?" He replied: "That Allâh gives me back my sight so that I may be able to see everyone." The angel passed his hand over his eyes and Allâh gave him back his sight. He then asked him: "What type of wealth do you like the most?" He replied: "Goats." So he was given a pregnant goat. The animals of all three

delivered their babies. In a short time, the jungle was filled with his camels, his cows, and his goats.

Thereafter, under the orders of Allâh Ta'âla, that angel went in his previous form to the leper and said to him: "I am a poor person. All my provisions for my journey are finished. Today I have no means of reaching home except through Allâh and then through your help. In the name of that Allâh who has blessed you with a nice skin and a beautiful complexion, I ask you for a camel which I could ride and reach my home." He replied: "Get far away from here! I have a lot of other commitments to fulfil. I do not have anything to spare which I could give you." The angel said: "I think I recognize you. Were you not a leper, for which people despised you? Were you not very poor, and then Allâh blessed you with so much of wealth?" He replied: "What are you talking? I inherited this wealth from my ancestors." The angel said: "If you are lying, may Allâh return you as you were before."

The angel then went to the bald person in his previous form and asked him the same questions and he also replied in the same way. So the angel said to him: "If you are lying, may Allâh return you as you were before."

Eventually he went to the blind person in that same original form and said to him: "I am a traveller and all my provisions are finished. Today I have no means except Allâh and then you. In the name of that Being who returned to you your eye-sight, I ask you for a goat with which I could do my work and complete my journey." He replied: "Without doubt, I was blind. It was only out of His mercy that Allâh Ta'âla gave me back my eye-sight. Take as much as you want and leave behind as much as you want. By Allâh, I will not s you from taking anything." The angel replied: "Keep your wealth with you, I do not want anything. I had only come to test you three. Now the test is over. Allâh is pleased with you and displeased with the other two."

Lesson: Just imagine, that because of the ungratefulness of those two, all those bounties were taken away and they were left as they were before. Allâh became displeased with them and they are forsaken both in this world and in the hereafter. Due to his gratefulness, that person's bounties remained intact, Allâh was pleased with him, and he is contented both in this world and in the hereafter.

Third Story

Once some meat from somewhere came to Hadrat Umme Salamah radiAllâhu anha. Rasulullah sallAllâhu alayhi wa sallam liked meat a lot. She therefore asked her maid to keep the meat on the shelf. Rasulullah sallAllâhu alayhi wa sallam will perhaps come and partake of it. So she kept it on the shelf. Just then a beggar came, and while standing at the doorway, shouted: " Give in the name of Allâh, He will give you *barakah*!" A reply from the house came: "May Allâh also give you blessings!" These words are used to show that there is nothing in the house which could be given. That beggar went away. Just then Rasulullah sallAllâhu alayhi wa sallam arrived and asked: "O Umme Salamah! Do you have anything to eat?" She replied: "Yes" and said to the maid: "Go and get that meat." She goes to bring the meat, but there's no sign of that meat over there. Only a piece of white stone was kept there. Upon this Rasulullah sallAllâhu alayhi wa sallam remarked that because she did not give it to the beggar, that piece of meat turned into a stone.

Lesson: Just think, that due to not giving in the name of Allâh, this misfortune occurred that the form of the meat changed and turned into a stone. In the same way, the person who deceives the beggar and yet eats himself, is actually eating a stone. The result of this is that mercilessness and hard-heartedness increases. Since Allâh Ta'âla has a lot of kindness and mercy on the family of Rasulullah sallAllâhu alayhi wa sallam, He changed the form of the meat in front of their very eyes so that they may be saved from partaking of it.

Fourth Story

It was the noble habit of Rasulullah sallAllâhu alayhi wa sallam that after the Fajr salât he used to turn and face his companions and ask them: "Did anyone of you see any dream last night?" If anyone saw a dream, he would relate it to him and he would give some interpretation to it. As was his habit, he once asked them if any one of them had seen any dream. They all said that they had not seen any dream. He then said: "I saw a dream last night that two people came to me, took hold of my hand and led me towards a sacred place. I saw a man sitting and another standing with pincers in his hand. He was tearing open the sitting man's cheek until it reached his neck. He then did the same with the other cheek. In the meantime, the first cheek came back to its normal position, so he did the same to it again. I asked the angels: "What is this?" They replied: "Carry on further."

We continued further until we passed by a person who was lying down and another person was standing at his head-side with a heavy boulder in his hand. He took the boulder and, with full force, he burst his head. Once the boulder struck him, it fell and rolled away to a far distance. When he went to pick up that boulder and by the time that he returned, this person's head became normal again. So he burst it again. I asked them: "What is this?" They replied: "Carry on further."

We carried on further until we reached a cave which was like an oven. It was very wide at the bottom and very narrow on . A fire was burning in it and it was filled with many naked men and women. When the flames rose, all of them rose with it until they were about to fall out. When the flames subsided, they all also went down with it. I asked them: "What is this?" They both replied: "Carry on further."

We proceeded further until we reached a river of blood. A person was standing in the centre of the river, and on the bank another man was standing with many boulders in front of him. The man in the centre walked towards the bank and when he was about to come out, the person on the bank threw a boulder on his face with such force that he returned to his original place in the centre. When he tried to come out again, he threw a boulder at him and sent him back. I asked them: "What is this?" They replied: "Carry on further."

We proceeded further until we reached a green and luscious garden. There was a huge tree and under it an old man and many children were sitting. Near the tree there was another man sitting. There was a fire burning in front of him which he was blowing. Thereafter my two companions lifted me up and took me on of the tree. Within the tree, a beautiful house was being constructed. They took me inside it; I had never seen such a beautiful house. There were many old and young men and women, and many children inside. After taking me outside, we went to an even higher place. Over there was a house which was better than the first one. They took me inside; there were also young and old people in it. I said to those two persons: "You took me around throughout the night, now tell me about all these mysteries."

One of them said: " The one whose cheeks you saw being torn apart is a liar. He used to speak lies until they used to become famous everywhere. They will continue doing this to him right until *qiyâmah*. As for the one whose head you saw getting smashed, he was a person whom Allâh had given knowledge of the Quran. He was negligent of it at night and did not practise on it during the day. He will be punished right until *qiyâmah* in this way. As for those whom you saw in the cave of fire, they were all adulterers. As for the one in the river of blood, he was a devourer of usury (interest). The old man under the tree is Ibrahim alayhis salâm and all the children around him are the infants of other people. The person blowing the fire is the Guardian of Hell. The first house which you entered is for the general Muslims. The second house is for the martyrs. I am Jibra'eel and this is Mika'eel." He then said: "Lift your head." I lifted my head and saw a white cloud above me. He said: "This is your house." I said: "Let me enter my house." He replied: "Your life is not completed yet. There's still some

time left. If it was complete, you would have entered it now."

Lesson: It should be known that dreams of prophets are revelations. All these incidents are true. Several things are learnt from this Hadith: (a) the severe punishment for speaking lies, (b) the fate of an *âlim* who does not practise on his knowledge, (c) the punishment for adultery, (d) the punishment for devouring interest. May Allâh Ta'âla protect all Muslims from all these sins.

BELIEFS

Beliefs concerning Allâh Ta'âla

1. In the beginning, the entire universe was non-existent. Through the creation of Allâh, it came into existence.
2. Allâh Ta'âla is One. He is not dependent on anyone. He has not given birth to anyone, nor was He begotten. He does not have any wife. There is no one equal to Him.
3. He has been since eternity and will remain till eternity.
4. There is nothing similar to Him. He is unique.
5. He is alive. He has power over everything. There is nothing that is beyond His knowledge. He sees and hears everything. He speaks, but His speech is not like ours. He does whatever He wishes and there is no one to s or reprimand Him. He alone is worthy of being worshipped. He has no partner. He is merciful to His servants. He is the lord. He is free of all blemishes. He is the one who saves His servants from all calamities. He is the possessor of honour and greatness. He is the creator of all things; nothing has created Him. He is the forgiver of sins. He is all-powerful.

   He gives in abundance. He is the one who gives sustenance. He decreases the sustenance of whoever He wishes and increases the sustenance of whoever He wishes. He humiliates whoever He wishes and elevates whoever He wishes. He gives honour to whoever He wishes and disgraces whoever He wishes. He is just. He is extremely tolerant and forbearing. He values and rewards service and worship rendered to Him. He accepts *duas* (supplications). He is all-encompassing. He is the ruler over everyone and no one is a ruler over Him. No work of His is devoid of wisdom. He fulfils the needs of everyone. He is the one who created everyone and He is the one who will bring all back to life on the day of *qiyâmah*. He is the one who gives life and He causes death.

   Everyone knows Him through signs and attributes. No one can know the essence of His being. He accepts the repentance of the sinners. He punishes those who deserve punishment. He is the one who gives guidance. Whatever happens in this universe occurs under His order. Without His order, even an atom cannot move. He does not sleep nor does He slumber. He does not get weary of protecting the entire universe. He is the one who is keeping everything in control. He has all good and beautiful qualities. There is no bad or defective quality in Him, nor is there any blemish in Him.
6. All His qualities are from eternity and will remain till eternity. No quality of His can ever disappear.
7. He is free from the qualities of the creation. Wherever such qualities have been mentioned in the Quran or Hadith, we leave the meanings of them to Allâh. He is the one who knows the reality of these things. We believe in these things without delving into them and have the

conviction that whatever their meanings may be, they are correct. And this is the best way of looking at these things. Alternatively, we could give them some appropriate meaning with which we could get an understanding of them.

8. Whatever good or evil that takes place in the world, Allâh Ta'âla knows of it from eternity; and according to His knowledge He brings it into existence. This is what is meant by *taqdir* (pre-destination). There is a lot of mysterious wisdom in creating even evil things. Everyone is not aware of this wisdom.
9. Allâh Ta'âla has given man an understanding and the power of choice with which he chooses between good and evil. However, man does not have the power to bring anything into existence of his own accord. Allâh Ta'âla is pleased with good deeds and displeased with evil deeds.
10. Allâh Ta'âla has not ordered man to do anything which is beyond his power.
11. Allâh Ta'âla is not bound by anything. Whatever mercy He shows is solely out of His kindness and virtue.

Beliefs concerning the Prophets

1. Allâh Ta'âla has sent down many prophets to guide mankind onto the right path. They are all free from sins. Their actual number is known to Allâh alone. In order to establish their truthfulness, Allâh caused new and difficult acts to happen through them which others cannot do. Such acts are called miracles (*mu'jizât*).

   The first prophet is âdam alayhis salâm and the last is Muhammad sallallahu alayhi wa sallam. All the others came in between these two. Some of them are famous, such as: Nuh alayhis salâm, Ibrahim alayhis salâm, Is'hâq alayhis salâm, Ismail alayhis salâm, Yaqub alayhis salâm, Yusuf alayhis salâm, Daud alayhis salâm, Sulayman alayhis salâm, Ayyub alayhis salâm, Musa alayhis salâm, Harun alayhis salâm, Zakariyyah alayhis salâm, Yahya alayhis salâm, Isa alayhis salâm, Ilyas alayhis salâm, al-Yasa' alayhis salâm, Yunus alayhis salâm, Lut alayhis salâm, Idris alayhis salâm, Zul Kifl alayhis salâm, Salih alayhis salâm, Hud alayhis salâm, and Shuayb alayhis salâm.
2. Allâh Ta'âla did not show the exact number of prophets to anyone. We should therefore have this belief that we have faith in all the prophets that Allâh sent down; those that we know of and those that we do not know of as well.
3. The status of some prophets is higher than that of others. The highest status is that of our Prophet Muhammad sallallahu alayhi wa sallam. No new prophet can come after him. He is the prophet of all mankind and *jinn* right until the day of *Qiyamat*.
4. Allâh Ta'âla took our Prophet sallallahu alayhi wa sallam physically while he was awake, from Makkah to Baitul Maqdis, and from there to the seven heavens, and from there to wherever Allâh wanted. He then sent him back to Makkah. This journey is known as the *Mi'raj*.

Beliefs concerning angels and *jinn*

After creating certain creatures from light, Allâh Ta'âla concealed them from our sight. These creatures are called angels. A lot of work has been given to them. They never do anything contrary to the orders of Allâh Ta'âla. They continue doing whatever work they have been assigned to do. Among them, four angels are very famous. They are: Hadrat Jibra'eel alayhis salâm, Hadrat Mika'eel alayhis salâm, Hadrat Israfeel alayhis salâm, and Hadrat Izra'eel alayhis salâm.

Allâh Ta'âla created certain creatures from fire. We cannot see them as well. They are called *jinn*. There are all types of *jinn*; both good and bad. They also have children. The most famous among them is the accursed Iblis, i.e. Shaytân.

Beliefs concerning the *auliya* (friends of Allâh)

1. When a Muslim engages in an abundance of *ibâdah*, abstains from sins, does not become attached to the world, and follows the Prophet sallallahu alayhi wa sallam in every way, he becomes the friend and beloved of Allâh Ta'âla. Such a person is called a *wali*. At times, a *wali* does certain acts which cannot be done by others. These acts are called *karamât* (miracles, or noble and excellent deeds).
2. No matter how high a stage a *wali* may reach, he will never be equal to a prophet.
3. No matter how beloved to Allâh a *wali* may become, as long as he is in his senses, it will be incumbent upon him to follow the *Shariah*. Salât, fasting, and any other act of worship is not forgiven. Acts which are sinful do not become permissible for him.
4. The person who acts contrary to the *Shariah* cannot be a friend of Allâh. If he does some miraculous act, then it is either magic or something enacted through the influence of the soul or satan. These things should not be believed in.
5. At times, a *wali* comes to know of certain mysterious things either in his sleep or while awake. This is known as *kashf* or *ilhâm* (manifestations or inspirations). If these things are in conformity with the *Shariah,* they are acceptable, if not, they have to be rejected.
6. Allâh and His Rasul sallallahu alayhi wa sallam have shown all the matters pertaining to the *Deen* in the Quran and Hadith. To bring some new thing into the *Deen* is not permitted. Such new things are known as *bid'ât* (innovations). An innovation is a major sin.

Beliefs concerning heavenly books

Allâh Ta'âla has sent down many small and large books through the angel Jibra'eel alayhis salâm to the prophets so that they may teach the matters of *Deen* to their respective communities. Among these books, four are very famous: the *Torah* which was sent to Musa alayhis salâm, the *Zabur* which was sent to Daud alayhis salâm, the *Injil* which was sent to Isa alayhis salâm, and the Quran which was sent to our Prophet Muhammad sallallahu alayhi wa sallam. The Quran is the last of the books. Now, no new book will be sent from the heavens. The instructions of the Quran will remain valid right until the day of *qiyâmah*. Misguided people changed a lot of things in the other books. But Allâh Ta'âla has promised the protection of the Quran. No one can change it in any way.

Beliefs concerning the *Sahabah* (Companions)

1. 1. Those Muslims who have seen our Prophet sallallahu alayhi wa sallam and have died as Muslims, are known as *Sahabah*. Very great virtues have been mentioned with regard to them. We have to love and think good of all of them. If we hear of any dispute or conflict among them, we should regard it as a misunderstanding or a miscalculation. We should not speak any ill of them.

   The greatest among them are four Companions: Hadrat Abu Bakr Siddiq radiallahu anhu. He took the place of Rasulullah sallallahu alayhi wa sallam and supervised the matters of the Deen. He is therefore called the first *Khalifah*. He is the best person in the entire *ummat*. After him comes Hadrat Umar radiallahu anhu. He is the second *Khalifah*. After him is the third *Khalifah*, Hadrat Uthman radiallahu anhu. After him is the fourth *Khalifah,* Hadrat Ali radiallahu anhu.
2. The status of the *Sahabah* is so high that even the greatest of *walis* cannot reach a stage equal to the lowest *Sahabi*.
3. All the children and wives of the Prophet sallallahu alayhi wa sallam are worthy of respect. Among his children, Hadrat Fatima radiallahu anha has the highest status. Among his wives, Hadrat Khadija and Hadrat Aisha radiallahu anhuma have the highest status.

General Beliefs

1. One's Imân (faith) is only complete when one regards Allâh and His Rasul sallallahu alayhi wa sallam as true in everything and accepts everything from them. To have a doubt regarding any aspect of Allâh and His Rasul sallallahu alayhi wa sallam, or to reject it, or to find faults with it, or to mock at it will cause the Imân to go away.
2. To reject the clear meanings of the Quran and Hadith, and to twist their meanings by concocting one's own meaning amounts to disbelief.
3. By regarding a sin to be permissible, one's Imân goes away.
4. No matter how serious a sin may be, as long as it is regarded as a sin, Imân will remain. However, it (Imân) does get weaker (diminish).
5. To be absolutely fearless of Allâh Ta'âla, or to despair of His mercy amounts to *kufr*.
6. To ask someone of unseen things (*ghayb*) and to have conviction in them is *kufr*.
7. No one knows the unseen except Allâh Ta'âla. However, certain things are made known to prophets through revelations (*wahi*), to *walis* through manifestations and inspirations (*kashf* and *ilhâm*), and to ordinary people through signs.
8. To call a person a *kafir* by name or to curse him is a major sin. However, we can say in general terms: Allâh's curse be on the oppressors, or Allâh's curse be on the liars. If Allâh and His Rasul sallallahu alayhi wa sallam have cursed someone specifically by name, or informed us of them being *kafir*; it will not be a sin for us to call them *kafir* or *mal'un* (accursed).
9. When a person dies and if he is buried, then after he is buried; and if he is not buried, then in whatever state he may be in; two angels come to him. One's name is *Munkar* and the other is

Nakeer. They come and ask him: "Who is your creator? What is your *Deen*?" and pointing to Rasulullah sallallahu alayhi wa sallam, "Who is this person?" If the deceased was a strong believer, he will answer all the questions correctly. Thereafter there will be all sorts of comforts for him. They will open a window towards *jannah* from which a cool and fragrant breeze will continue blowing and he will continue sleeping peacefully. As for the one who was not a believer, to all the questions he will reply that he does not know anything. Thereafter, he will be subjected to great hardships and punishment right until the day of *qiyâmah*. Allâh Ta'âla exempts some people from this test, but all these things are known to the deceased only. We cannot see these things, just as a sleeping person sees everything in his dream, while a person sitting next to him remains totally unaware.

10. After death, the deceased is shown his abode every morning and evening. A *jannati* [dweller of paradise] is given glad tidings by being shown his abode in paradise, while a *jahannami* (dweller of hell) is shown his abode in hell and thereby made more despondent and wretched.
11. By making *dua* for the deceased and giving in charity on his behalf, rewards reach him and is very beneficial to him.
12. All the signs of *qiyâmah* as foretold by Allâh and His Rasul sallallahu alayhi wa sallam will definitely occur. *Imam Mahdi* will appear and will rule with absolute justice. The one-eyed *Dajjal* will appear and cause a lot of corruption in the world. Hadrat Isa alayhis salâm will come down from the heavens in order to kill him and will succeed in killing him. *Yajuj* and *Majuj* is a very powerful nation. They will spread throughout the earth and create a lot of disturbance. Then through the power of Allâh they will be destroyed. A strange animal will come out from the ground and converse with people. The sun will rise from the west. The Quran will be raised and within a few days all the Muslims will die and the world will be filled with *kuffar*. Apart from this, many other incidents will take place.
13. When all the foretold signs are fulfilled, preparations for *Qiyamat* will commence. Under instruction from Allâh Ta'âla, Hadrat Israfeel alayhis salâm will blow the trumpet. This trumpet will be in the shape of a very large horn. On the blowing of the trumpet, the earth and skies will be blown into smithereens. All the creatures will die, and those that have already died, their souls will become unconscious. But those whom Allâh wishes to protect, will remain as they are. A specific period will pass in this condition.
14. When Allâh wishes the entire universe to arise again, the trumpet will be blown a second time. By the blowing of the trumpet, the entire universe will be re-born. All the dead will be brought to life and they will all gather in the field of resurrection. In apprehension of all the difficulties of *qiyâmah*, they will all go to the prophets for intercession. Eventually, our Prophet sallallahu alayhi wa sallam will intercede. The scales will be raised and all good and bad deeds will be weighed and accounted for. A few people will enter paradise without reckoning. The pious people will be given their book of deeds in their right hands while the sinners will be given in their left hands. Rasulullah sallallahu alayhi wa sallam will make his followers drink water from the *Haud-e-Kauthar* (the fountain of abundance). The water of this fountain will be whiter than milk and sweeter than honey. Everyone will also have to cross the *Sirat*. Those who were pious, will cross it and enter paradise. Those who were sinners, will fall down into hell.
15. Hell has already been created. It has snakes, scorpions and many other types of punishments. Among the dwellers of hell, those that have even an iota of Imân will be taken out of hell and admitted into paradise after having been punished for their evil deeds, and after the intercession of the prophets and pious servants of Allâh. This is irrespective of how great sinners they may have been. As for the disbelievers and polytheists *(mushrikeen*) they will

abide therein forever and will not even die.

16. Paradise has also been created. It has various types of comforts and luxuries. The dwellers of paradise will have no sort of fear or concern whatsoever. They will abide therein forever. They will not come out of it, nor will they die.
17. Allâh Ta'âla has the full right to punish over minor sins or to forgive over major sins and not to punish at all.
18. Allâh Ta'âla does not ever forgive *kufr* or *shirk*. Apart from this, whatever other sins there may be, He will forgive whoever He wishes out of His mercy.
19. Apart from all those whom Allâh and His Rasul sallallahu alayhi wa sallam have taken by name that they will enter paradise, we cannot say with certainty in regard to anyone else that they will enter paradise. However, after looking at good signs, it is necessary to be optimistic and hopeful of His mercy.
20. The greatest bounty in paradise is seeing Allâh Ta'âla. This will be given to the dwellers of paradise. In comparison to this pleasure, all other bounties will appear insignificant.
21. While awake, no one has seen Allâh with his very eyes in this world, nor can anyone see Him.
22. No matter how good or bad a person may have been throughout his life, he will be recompensed according to the state in which he dies.
23. Whenever a person repents or accepts Islam, his repentance or Islam will be accepted by Allâh Ta'âla. However, at the time of death, when he is breathing his last and he sees the angels of death, neither repentance nor his accepting Islam will be acceptable.

INCORRECT BELIEFS AND ACTIONS

After this, it seems appropriate to mention a few incorrect beliefs, evil customs, and major sins which are committed quite often and which cause a shortcoming in one's Imaan. In mentioning these things, it is hoped that people will guard themselves from them. Some of these are absolute *kufr* and *shirk*, some are very close to *kufr* and *shirk*, others are innovations and delusions, while others are sins. It is therefore necessary to safeguard one's self from all of them. After mentioning these things, a few worldly harms of sinning and worldly benefits of good deeds will be mentioned. Since people tend to give more attention to worldly gains and losses, it is hoped that in this way there will be the desire to do good and abstain from evil.

Kufr and Shirk

This chapter deals with those aspects that have a special connection with *kufr* and *shirk* either because these aspects necessitate *kufr* and *shirk*, or because they are customs and habits of the *kuffar* and *mushrikeen*, or they have traces of *shirk*, or because they lead to *kufr* and *shirk*.

The following are forbidden in the Shariah:

1. To like *kufr*, to appreciate the things of *kufr*, and to make someone else commit an act of *kufr*.
2. To express regret or remorse at one's own Imaan due to some reason or other, e.g. by thinking that if he were not a Muslim, he could have attained such and such a thing.
3. To say the following things out of grief on the death of one's children or close ones: "Allâh wanted to kill him only", "he was the only person left in the world for Allâh to kill", "Allâh should not have done this", "No one perpetrates such brutality as You have done."

4. To think ill of or find fault with any order of Allâh and His Rasul sallallahu alayhi wa sallam.
5. To scorn at any prophet or angel, or to find fault with them.
6. To have the belief that a particular saint or pious person has full knowledge of all our conditions at all times.
7. To ask about unknown matters or to cause events to be foretold from an astrologer or person under the influence of a *jinn*, and then to believe in what they say.
8. To take omens from the speech of a pious person and then to regard them as true.
9. To implore someone from a great distance and to think that he must have definitely come to know of it.
10. To regard someone as having the choice of benefitting or causing harm.
11. To ask someone for the fulfilment of one's needs, sustenance and children.
12. To fast in someone's name.
13. To prostrate to someone.
14. To release an animal in someone's name or to make an offering in someone's name.
15. To make a pledge in the name of someone.
16. To make *tawaaf* around the grave or house of someone.
17. To give priority to other things or customs over the orders of Allâh Ta'âla.
18. To bow in front of someone or to stand motionless like a statue in front of him.
19. To make an offering of a goat to a *jinn*, etc.
20. To sacrifice an animal in the name of someone.
21. To make an offering or sacrifice a goat, etc. in order to rid one's self of a *jinn*, ghost, or evil spirit.
22. To worship the navel-cord of the child so that it may live.
23. To cry out to someone (other than Allâh) for justice.
24. To respect and revere any place as one would do for the *Ka'bah*.
25. To pierce the ears or nose of a child and to make him wear an ear or nose-ring in the name of someone.
26. To tie a coin on the arm, or a string around the neck in the name of someone.
27. To make children wear garlands, wreaths, to keep locks of hair over their heads, or to make them beggars.
28. To keep names such as Ali Bakhsh (given by Ali), Husayn Bakhsh (given by Husayn), Abdun Nabi (slave of the prophet), etc.
29. To attach the name of a particular saint on an animal and to respect it thereafter.
30. To believe that the affairs of the world are under the influence of the stars.
31. To ask about auspicious and inauspicious days and dates and to take omens from them.
32. To regard certain months and dates as unlucky.
33. To recite the name of a particular saint in the form of remembrance or incantations.
34. To say that if Allâh and His Rasul sallallahu alayhi wa sallam wish such and such a thing, it will be done.
35. To take an oath in the name or on the head of someone.
36. To keep pictures of animate objects. Especially to keep pictures of a particular saint as a source of blessing and to respect it.

Apart from this, there are many other things. These have been mentioned in order to serve as an example.

Innovations and Evil Customs

To introduce something which has no basis in *Shariah* into the *Deen*, to regard it as part of *Deen*, and to act upon it with the hope of reward, is called a *bid'ah* (innovation). An innovation is a major sin.

The following innovations and customs should be abstained from:

1. To organize and hold grand fairs at graves, to light lamps there, for women to visit them, and to cover graves with sheets.
2. To construct tombs over the graves.
3. To go to extremes in revering the graves with a view to please the saint of the grave.
4. To make *ta'zias*, to kiss the graves and rub its dust on one's face.
5. To make *tawaaf* and *sajdah* to the graves.
6. To read salaat towards the graves.
7. To make offerings of sweetmeats, rice, etc. to the graves.
8. To keep *ta'zias* or emblems on the graves, and to keep sweets, etc. on them.
9. To salute graves and regard them as unique and incomparable.
10. To abstain from the following acts in the month of *Muharram*:

    (a) eating betel leaves,
    (b) applying henna (*mehendi*),
    (c) the company of the husband,
    (d) wearing red clothes,
    (e) eating out of the dish named after Hazrat Fatimah (R.A.).

11. To observe the third and fortieth days as compulsory after death ceremonies.
12. To regard the second marriage of a woman as a blemish despite there being a need for it.
13. To perform the different ceremonies of *Nikah* (marriage), *Khatna* (circumcision), *Bismillah* (beginning of education), etc., inspite of lack of means, especially by putting oneself in debt and making arrangements for music and dances.
14. To observe the festivals of Holi and Diwali.
15. To greet in any way other than the greeting of As salaamu alai kum, or to just bow by raising the hand to the head.
16. To appear before one's brother-in-law, sister-in-law, cousins, or any other strangers, etc. without any modesty or bashfulness.
17. To bring water from the river while singing.
18. To listen to music or play musical instruments, or to make dancing girls dance and to reward them for it.
19. To be boastful or proud of one's lineage or family, or to consider any connection with any saint to be sufficient for salvation.
20. To taunt someone on account of his lower lineage, or to regard any permissible occupation to be despicable or below your dignity.
21. To go to extremes in praising someone.
22. To spend extravagantly in marriages and other senseless ceremonies.
23. To follow Hindu customs.
24. To make the bridegroom wear clothes which are contrary to the *Shariah*, to adorn him with garlands, to apply henna (*mehendi*) on him, to light fireworks and make unnecessary decorations.
25. To bring the bridegroom among the women and in front of them, or to peep at him.

26. To bring the mature (baaligh) sister-in-law (bride's sister) in front of the bridegroom, to joke with her, or to hold *"chauthi"* (a ceremony on the fourth day of the marriage).
27. To go and listen to the conversation of the bride and bridegroom while they are in their privacy, to peep at them or to eavesdrop; and if you hear something, to tell it to others.
28. To make the bride attend the feast given by the bridegroom and to force her to sit there to the extent that even her *salaat* is missed.
29. To fix exhorbitant *mehr* (dowry) out of pride and boastfulness.
30. To weep aloud out of sorrow, or to beat the face and chest, or to cry in a shouting manner.
31. To break the containers which were in use at the time of death, or to get the clothes washed which touched the body of the dead.
32. Not to prepare pickles, etc. in the house of mourning for about a year or so.
33. Not to celebrate any happy or joyous occasion.
34. To revive the sorrow or mourning on certain fixed dates.
35. To excessively occupy one's self in make-up and self-beautification and to look down upon simplicity.
36. To hang pictures and photographs in the house.
37. To use gold or silver utensils.
38. To wear thin or flimsy clothing, or to wear jingling and tinkling jewellery.
39. To wear short skirts.
40. To attend the gatherings of men, e.g. processions and fairs.
41. To adopt the dressing of the opposite sex.
42. To tatoo the body.
43. To practise witchcraft and cast spells.
44. To hang and suspend carpets from walls and ceilings merely for decoration and beautification.
45. To embrace and hug *ghayr mahrams* (those with whom *hijaab* is necessary) at the time of departing or returning from a journey.
46. To pierce the nose or ear of a male child as an omen for long life.
47. To make the male child wear a nose or ear ring, or silk, or saffron-dyed clothes, or any jewellery on the neck, feet or wrists.
48. To feed the children with opium (and other similar drugs) in order to keep them quiet.
49. To give someone the meat or milk of a lion because of some illness.

There are many other similar incorrect beliefs, customs, and innovations. These have been mentioned to serve as an example.

A few major sins regarding which severe warnings have been mentioned

1. To ascribe partners to Allâh.
2. To shed the blood of someone unjustly.
3. To practise witchcraft and charms by childless women during the confinement of another woman so that the child of that woman may die and she may have a child. This also amounts to murder.
4. To taunt or torment one's parents.
5. To commit adultery.
6. To devour the wealth of orphans, e.g. many women usurp the wealth and belongings of the deceased husband and deprive the children of their share.

7. To deprive the daughters of their share in the inheritance.
8. To accuse a woman of adultery even on the slightest doubt.
9. To oppress or persecute someone.
10. To backbite or slander someone.
11. To despair of the mercy of Allâh Ta'âla.
12. To act contrary to one's promise.
13. To betray a trust (*amaanah*).
14. To discard any *fardhh* (compulsory duty) enjoined by Allâh Ta'âla, e.g. salaat, fasting, *hajj*, *zakaat*, etc.
15. To forget the Holy Quran after having memorized it.
16. To speak lies. Especially to take false oaths.
17. To swear by the name of anyone other than Allâh.
18. To take an oath with such words that the person is deprived of the *kalimah* at the time of death, or may die without Imaan.
19. To prostrate before anyone other than Allâh Ta'âla.
20. To miss *salaat* without a valid excuse.
21. To call any Muslim a *kafir*, or non-believer, or to invoke the wrath or punishment of Allâh on him, or to call him an enemy of Allâh.
22. To complain against someone, or to hear such a complaint.
23. To steal.
24. To take interest (usury).
25. To express joy on the rise and inflation of the value of commodities or goods.
26. To insist on reducing the price after having agreed to it.
27. To sit in seclusion with *ghayr mahrams* (those with whom the observance of *hijaab* is necessary).
28. To gamble. Some women and girls play certain games with stakes on them. This is also a kind of gambling.
29. To like and be attracted to the customs of the *kuffaar*.
30. To find fault with food.
31. To enjoy dancing and listening to music.
32. To abstain from giving advice inspite of having the power to do so.
33. To ridicule someone with a view to humiliating and embarrassing him.
34. To look for faults in others.

The Worldly Harms of Sinning

1. Deprival of knowledge.
2. Decrease in one's sustenance *(rizq)*.
3. Trembling and shuddering at the mention of Allâh Ta'âla.
4. Feeling uneasy in the presence of men, especially good and pious men.
5. Experiencing difficulty in most affairs.
6. Loses purity of the heart.
7. Feels weakness of heart, and at times, weakness of the entire body.
8. Gets deprived or bereft of obedience (doing good deeds).
9. His life is shortened.

10. Deprived of the capability to repent (make *taubah*).
11. After some time, the seriousness of sins comes out of his heart.
12. Becomes despicable in the sight of Allâh.
13. His immorality or wrongdoing affects other people and he is thereby cursed by them.
14. His intellect becomes weak or deficient.
15. He is cursed by Rasulullah sallallahu alayhi wa sallam.
16. Is deprived of the *duas* of the angels.
17. Faces a shortage in crops.
18. Loses modesty and a sense of self-respect.
19. The greatness of Allâh Ta'âla comes out of the heart.
20. Is deprived of all bounties and blessings.
21. Is engulfed or inundated by difficulties and calamities.
22. The *shayateen* are deputed over him.
23. His heart is always in turmoil.
24. Is unable to read the *kalimah* at the time of death.
25. Despairs of the mercy of Allâh Ta'âla, and because of this, dies without having repented.

The Worldly Benefits of Obedience

1. Sustenance is increased.
2. Receives blessings and bounties of all kinds.
3. Problems and difficulties distance themselves.
4. Experiences ease in fulfilling his needs.
5. Experiences a life of contentment.
6. Rains become plentiful.
7. All types of calamities are warded off.
8. Allâh Ta'âla becomes very kind and helpful.
9. Angels are commanded to keep his heart strong.
10. Gets true respect and honour.
11. His status is raised.
12. Everyone has love for him in their hearts.
13. The Quran becomes a source of deliverance on his behalf.
14. If he experiences any material loss, he is compensated with something better.
15. Experiences an increase in blessings day by day.
16. There is an increase in his wealth.
17. Experiences comfort and tranquility in his heart.
18. All these benefits pass on to the next generation.
19. Experiences unseen glad tidings in this very world.
20. Hears and receives the glad tidings of the angels at the time of death.
21. There is an increase in his life-span.
22. Experiences abundance in things which are in small quantity.
23. Removal of Allâh Ta'âla's anger.

(Part One)

After praising Allah Ta'ala and sending salutations to Rasulullah sallallahu alayhi wa sallam, it is conveyed to the Muslims that there is no need to mention the general and specific acceptance and benefit derived from the book "Bahishti Zewar". However, it has very few themes with which a yearning for *jannah* and a fear and dislike for *jahannam* can be created. Most aspects of the book are connected to *masa'il* (rules and relugations). It was therefore the opinion of my spiritual guide, Maulana Ashraf Ali Thanwi, that a supplement be added at the end of every part of the book. The supplement should contain themes on *targheeb* (yearning for jannah) and *tarheeb* (fear and dislike for jahannam), and also other important matters. Wherever any text of the original book is difficult to understand, it should also be explained in the supplement. Apart from this, other themes should be written in separate supplements. In response to his request, a supplement was included in every part of Bahishti Zewar in the year 1333 A.H. This was first published in 1335 A.H.. Since then it has been printed several times with the original book and also separately. Notes in this regard have been given in the footnotes. A request is made to the readers that they make dua that through His virtue, Allah Ta'ala makes this a means of benefit in both the worlds. It should be noted that themes in regard to *targheeb* and *tarheeb* and other necessary *mas'alas* will be included within the supplement. And additional explanations of the original text will be separate from the supplement. Instead, they will be given as footnotes. Just as we have tried to use simple language in the original book, so too will the case be in the supplement. The themes and subject matter will be taken from reliable sources and the supplement of each source will be separate. A request is made for duas from the readers.

The Importance of Knowledge

Allah Ta'ala says: "Allah raises in rank those who believe among you and those who have been given knowledge." That is, Allah Ta'ala elevates the rank of those who have brought Iman among you. That is, they have completed their Iman by doing good deeds and following the *Shariah*. It should be noted that wherever the Quran and the Hadith mention any virtue of bringing Iman, they refer to **complete Iman**. He also elevates the rank of those who have been given knowledge over those who have not been given knowledge. Here, the lofty status of the knowledgeable has been established from the Holy Quran. First He praised those who have brought faith. Thereafter, He specifically mentions the people of knowledge and says that they have very high ranks. And when Allah Ta'ala says that a particular person is of a high rank, how great that person must be! In another place Allah Ta'ala says: "Say, (O Muhammad!), are those who know equal to those who know not?" Here the question is used for negation. That is, those who have attained knowledge are much higher than those who have not.

Ahadeeth Related to the Acquisition of Knowledge

1.There is a Sahih Hadith which has been narrated in the Jaami as-Sahih: "Seeking knowledge is compulsory (fardh) on every Muslim." (irrespective of whether he is a male or a female). We know that to leave out a compulsory act is a major sin. It should be also known that it is compulsory to learn the method of doing an act which in itself is compulsory. And it is *mustahab* to learn the method of doing something that is *mustahab*. So if salaat is fardh, then to learn the *mas'alas* in regard to it are also fardh. The same applies to fasting and other acts of *Ibadah*. If a person is employed somewhere or starts a business, etc., it becomes incumbent upon him to

learn and put into practice the rules of the *Shariah* that are connected to employment, business transactions, etc. All this that has been explained is in regard to that knowledge which is compulsory on every person. There are other branches of knowledge which, if acquired by a few people, absolve the rest of the community from acquiring them. For example, it is necessary to have at least one *Aalim* in every town and city who is well versed in the Quran, Hadith, jurisprudence, etc. He must be able to defend Islam against the onslaughts of the opposition, and if asked a *mas'ala*, he must be able to answer it with ease. To acquire knowledge of this type is not compulsory on every person. However, if someone has the time, the desire and the opportunity to acquire this type of knowledge despite it not being compulsory on him, then to acquire it will be *mustahab* and there is great reward in it. This was a brief explanation to show that the acquisition of knowledge is compulsory.

2. It is mentioned in a Hadith that Rasulullah sallallahu alayhi wa sallam said: "When Allah desires good for a person, He gives him an understanding of the Deen. I am a distributor of knowledge and Allah is the real giver." (Bukhari and Muslim)

3. It is also related in a Hadith that when a person dies, his deeds are cut off, except the reward of three deeds: (1) *sadaqah-e-jaariyah* (continuous charity - example endowing a property, building, well, or musjid in the name of Allah), (2) knowledge which benefits the people (for example by teaching, writing books, etc.), (3) a pious child that makes *duas* for the deceased. (Muslim) The meaning of this Hadith is that the reward of all good deeds ceases once the person dies. This is so because a dead person cannot do any good, so why should he get any reward? However, these three deeds are such that their rewards continue after death as well. These deeds are such, that they continue even after death because in *sadaqah-e-jaariyah* the people continue benefitting from it. Similarly, the benefit of knowledge also continues. And pious children make *duas* for their parents, so this act also remains after one's death.

4. Kathir bin Qays (he is a *taabi'ee* - a *taabi'ee* is one who saw a Sahabi in a state of Islam and also died as a Muslim) relates: "I was sitting in the musjid of Damascus with Hadrat Abu Darda radiallahu anhu. A person came to Hadrat Abu Darda radiallahu anhu and said: "O Abu Darda, I have left Madinah and come to you so that I may learn a particular Hadith from you. I have been given to understand that you have heard this Hadith from Rasulullah sallallahu alayhi wa sallam. I have not come to you for any other purpose." Hadrat Abu Darda replied: "Without doubt, I have heard Rasulullah sallallahu alayhi wa sallam saying: "Whoever takes a path seeking knowledge therein, Allah Ta'ala will make easy for him, a path to *jannah*. The angels, out of happiness, will place down their wings for the seeker of knowledge (laying down the wings is out of humility for the seeker of knowledge. Or it means that they have kindness and mercy for the seeker of knowledge, the result of which is making *dua* for his success. This is a sign that the person is accepted in the eyes of Allah because angels are sinless and are the special servants of Allah. To be accepted by the angels is like being accepted by Allah Ta'ala because your friend's friend is also your friend) and whatever is in the heavens and the earth seek forgiveness for the seeker of knowledge (that is they seek forgiveness for his sins) and even the fish in the sea seek forgiveness for him. It is apparent that the disbelievers and the *shayateen* are not included among those who seek forgiveness, because they do not deserve this bounty. If they disobey the Creator, how can they have good relations with the friends of the Creator? This is something that is obvious, therefore it was not mentioned in the Hadith. The *Ulama* say that it refers to all animals and not only fish. Fish have been specifically mentioned because water comes into existence through the *barakah* of the *ulama* and it is also the source of life, and we also know that fish are dependent on water. The superiority of an *aalim* over an *aabid* (worshipper) is like the superiority of the fourteenth moon over all the stars. In other words, it is as if the *aalim* is the fourteenth moon and the worshipper is like the stars. The *aalim* is likened to the moon of the fourteenth night which illuminates the entire universe. Because the benefit of knowledge extends to others as well, and the entire universe is illuminated with this knowledge, he has therefore been likened to the moon of the fourteenth night. As for the worshipper, his benefit is restricted to himself. Others cannot benefit from him. He has therefore been compared to the stars. If someone argues that by looking at the *aabid* one also yearns to do *Ibaadat* and that through the blessings of his *Ibaadat*, the mercy of Allah descends on the people. And in the

same way, the land is also illuminated by the stars. Then the answer to all this is that all these benefits are nothing compared to the benefits of the *aalim* and the moon. In fact, they are not even worthy of consideration.

Aalim in this context refers to that person who knows more than the basic tenets (such as salaat, fasting, etc.) of Islam while an *aabid* refers to that worshipper who has a basic knowledge of Deen and occupies himself in *Ibaadat* and is not inclined towards intellectual pursuits. It does not refer to an ignorant worshipper because what *Ibaadat* can he make, and how can his *Ibaadat* be correct? It is therefore necessary for the *aabid* to have a basic knowledge of the Deen.

There is no doubt that the Ulama are the inheritors of the Prophets. We know that they did not leave behind any *dinars* or *dirhams* (i.e. they did not make anyone inheritors of worldly possessions). They did not leave behind any inheritance besides knowledge. So the one who acquires this knowledge has in fact acquired a lot of good. (This Hadith has been quoted from Mishkaat and narrated by Imam Ahmad, Tirmidhi, Ibn Majah, Abu Daud and Daarimi).

5.Hadrat Abdullah bin Abbas radiallahu anhu narrates that to acquire and transmit knowledge (by writing etc) for a portion of the night is better than making *Ibaadat* for the entire night. (Daarimi). One should understand that by mentioning all these virtues of knowledge, it does not mean that optional prayers should be discarded completely. Instead, some time should be kept aside for optional prayers. However, more time should be spent in intellectual pursuits because this is the greatest form of *Ibaadat*. Knowledge in the above context refers to Deeni knowledge.

6. It is mentioned in a Hadith: "*Wayl* is for the one who has no knowledge." (*Wayl* is the name of a pit in hell as has been mentioned in another Hadith. It also means destruction or terrible doom). In other words, the abode of a *jaahil* (ignorant person) is hell because very seldom does a *jaahil* die with Iman.

7. It is related in a Hadith that Rasulullah sallallahu alayhi wa sallam said: "I swear by Allah that He will not put any of His beloved servants into hell." This Hadith has been narrated through a correct chain of narrators in Jaami as-Sagheer. It is obvious that only an *aalim* who practises on his knowledge can be the beloved and close one of Allah. As for the *jaahil*, he can never be accepted by Allah. In order to save one's self from the fearful punishment of Allah Ta'ala and gain His pleasure, it is necessary for one to occupy oneself with knowledge and to practise on that knowledge. A poet says: "Whatever difficulties the friends of Allah experience in this world, are in reality their punishment. And forgiveness for their sins is sufficient. By Allah! hell will not punish them after this." But understand well that the friend of Allah, for whom such great glad tidings have been given, can only be that person who seeks His pleasure and follows His commands all the time. If by chance a sin is committed, one should repent immediately.

8. It is mentioned in a Hadith that "You should make Allah beloved in the eyes of the people and Allah Ta'ala will make you His beloved." (Kanzul Ummaal) That is, address the people, and by reminding them of the favours and bounties of Allah, make them turn towards Allah. Educate them in such a way that they begin to yearn for Allah Ta'ala. The result of this will be that Allah Ta'ala will begin to love you. That is, He will shower you with the highest form of mercy. It is obvious that this work can only be carried out by an *aalim* who practises on his knowledge and no one else. What great glad-tidings are in this for the *ulama* and *sufis*! What bounty can be greater in this world and in the hereafter than becoming the beloved of the **Real Master**? (O Allah! make me Your best servant as well - Aameen).

9. It is related in a Hadith that the one who will practise on his knowledge, Allah will grant him knowledge which he does not know. (Hulyatul Awliyaa) That is, he will be given the knowledge of unknown things and thereby progress even further with his knowledge.

10. It is related in a Hadith that when an *aalim* intends to please his Creator with his knowledge, then everything else (in the world) will fear him. (i.e. he will have nothing to fear).

11. In another Hadith it is mentioned that if the *ulama* are not the friends of Allah, then in the hereafter Allah has no friend. Meaning that an *aalim* is in reality a *wali*. (Sakhaawi).

12. It is mentioned in a Hadith that to look at the face of an *aalim* is an act of *Ibaadat*. (Daylami - on the authority of Anas radiallahu anhu)

Rasulullah sallallahu alayhi wa sallam is reported to have said: "Allah be pleased with that man (and woman) who hears something from me and then conveys it to others exactly as he heard it. The reason is that often, the person who receives the message is more knowledgeable than the one who conveys it." (Tirmidhi and Ibn Majah). How great a virtue has been attached to the knowledge of Deen that Rasulullah sallallahu alayhi wa sallam honoured the one who serves the Deen, especially the one who serves the science of Hadith by including him in his blessed dua. The Ulama have stated that through the learning and teaching of Hadith, if there was no other benefit apart from the blessings of this dua; even then one cannot afford to leave these blessings. In reality, great rewards apart from the blessings of this dua are found. O people! value this pious dua, seek knowledge of the Deen and there will be success in this world and in the hereafter.

13. It is mentioned in a Hadith that even if one person accepts Islam at the hands of someone, he will definitely get paradise. (Tabrani) In this Hadith there are glad tidings of dying in a state of Iman because if a person dies in a state of Iman, he will definitely enter paradise. To make someone a Muslim is actually the work of an *aalim*. What guidance will a *jaahil* who does not even know the rules himself be able to give to others? Here, *aalim* does not refer to a ranking *aalim.* Instead, his virtue will be according to whatever knowledge he has.

14. It is related in a Sahih Hadith that Rasulullah sallallahu alayhi wa sallam said: "Whoever conveys forty Ahadeeth to my *ummah*, I will make a special intercession for him on the day of *Qiyamat*." (Jaami as-Sagheer) Here, "conveying" is general - it could be done through teaching, through writing, or by delivering lectures. In other words, convey it in any way as long as it is conveyed to the people. It is for this reason that the *ulama* have written many compilations of "Forty Ahadeeth".

15. It is mentioned in a Hadith: "Most certainly, Allah does not like an *aalim* who is fat." (Bayhaqi) This means that the *aalim* who is a practising *aalim* can never be fat on account of his services to the Deen and fear of the Hereafter. Being fat is actually an indication of living a life of luxury and pleasure and falling into negligence. Such a person cannot be accepted. At times negligence, luxuries and pleasures are considered to be sins. Some of them are *makruh*, while others are below the stage of perfection. The dislike of Allah will be according to the level of negligence. However, if a person is fat from birth or due to some illness, then this obesity will not be a cause of dislike on the part of Allah Ta'ala.

16. It is mentioned in a Hadith that the most severely punished person on the day of *Qiyamat* will be that *aalim* who did not benefit from his knowledge. (Jaami as-Sagheer)

17. It is mentioned in a Hadith that there is a valley in hell which seeks refuge four hundred times daily. The proud and haughty *ulama* will be entered into it. (Mishkaat) This refers to that *aalim* who renders religious services in order to show people. He acquires and imparts knowledge so that people may regard him as an *aalim*, respect him, give him money and regard him as a pious person. To offer acts of worship in order to show anyone other than Allah is a major sin and is also a form of *shirk* (ascribing partners to Allah).

18. Hadrat Abdullah bin Mas'ud radiallahu anhu says that if the people of knowledge valued knowledge and placed it in the right hands (i.e. passed it on to those who have the capability of acquiring it and becoming leaders. To teach that which is compulsory, is necessary on every person, but more than the basic with which a person can lead others, should only be taught to those who have the capability); then without doubt, the Jews and the Christians would have become leaders of the time on account of their knowledge. However, they wasted their knowledge on the worldly people in order that they may gain some worldly benefit from them. As a result, they became wretched and disgraced in the eyes of the worldly people. (This happened because the right of knowledge was that through it the pleasure of Allah should have been sought. By seeking the benefits of this world, they actually disgraced knowledge, the result of which was that they themselves became disgraced. If an *aalim* does not have any greed and fulfils the rights of the Deen, Allah Ta'ala will automatically put respect in the hearts of the people for him. In the same way, the one who seeks the world

through knowledge and does not fulfil the rights of knowledge, Allah Ta'ala disgraces him. Such a person will suffer a loss in both the worlds). I have heard Rasulullah sallallahu alayhi wa sallam saying that the person who makes all his concerns and objects into one object alone, and that is the object of the hereafter (i.e. his aim and object is the hereafter and he continually tries to put this aim in order and leaves all his other aims and concerns to Allah according to the rules of the *Shariah*), then Allah Ta'ala will fulfil all his aims of this world. In other words, Allah Ta'ala will fulfil all his worldly affairs in a way that will be most beneficial to him. As for the one who is in turmoil on account of sorrow and worldly aims and objectives, Allah will not worry in which valley of this world he will be destroyed." (here, valley refers to difficulties and hardships). (Ibn Majah)

O Muslim brothers and sisters! Ponder a little and save yourselves and your children from the darkness of ignorance and confine yourselves to the commandments of Allah Ta'ala all the time. When a person devotes himself totally to Allah Ta'ala, then Allah loves him and helps him in many ways. And when Allah becomes a person's, then what can he be short of? Is there a shortfall of anything in the treasures of Allah? But all these favours can only be attained by obeying Him. It is mentioned in a Hadith that whatever can be received from Allah Ta'ala can only be got by obeying Him. These days, the ways of thinking have become so corrupt that religious education is regarded as a drawback and defect. And it is said that by acquiring religious education, what can one achieve besides poverty? Modern culture, modern ways of thinking, following the footsteps of the *kuffaar* (disbelievers) - all these things have become a source of pride and honour, and are regarded as progress. In actual fact, these are the very things which cause the wrath of Allah to descend daily. At times there is a plague, at times there is a flood of poverty and anxieties, and at times there is a drought. These are only the difficulties of this world. As for the punishment of the hereafter, it will be multiplied manifold. May Allah Ta'ala have mercy on the Muslims.

We do not say that, according to need, worldly knowledge should not be acquired, or that a profession or business be abandoned. What we are saying is that do not remain ignorant of the Deen. Do not destroy the Deen but do everything according to the *Shariah*. Following the *Shariah* without knowledge is impossible. It has been experienced that the one who follows the Deen completely also lives a life of honour and comfort. Even a single person will not be found who is extremely pious, and yet is in poverty and living a life of anxiety, contempt and wretchedness.

This world is a place of trials. The actual abode is the hereafter and it is there that one will live forever. It is necessary to make preparations for inhabiting that world, and as for this world, live in it as you would stay in a hotel or lodge.

Save yourself and your children from the darkness of modernism. This apparent light of modernism is actually very dark and would destroy one's Deen. When a person holds on tight to the Deen, he gets the world submissive to him, and he in turn does not even pay any attention to it - as has been mentioned in a Hadith. Hadrat Abdullah ibn Abbas radiallahu anhuma narrates that Allah Ta'ala gave Hadrat Sulayman alayhis salaam to choose between knowledge and kingship. He chose knowledge. Allah Ta'ala gave him knowledge and kingship as well. And He gave him such a kingdom that it became a proverb - when a person wants to exalt a kingdom, he refers to it as *Mulk-e-Sulaymani* (the Kingdom of Sulayman). No one will receive a kingdom like his right until the day of *Qiyamat*, and no one before Sulayman alayhis salaam received such a kingdom. It is obvious that the mastery of Sulayman alayhis salaam over the world was through the *barakah* of Deen - that he gave preference to knowledge over kingship.

Hadrat Saalim bin Abi al-Ja'd, a great *tabi'ee*, says: "When my master freed me (he was a slave), I pondered over what occupation I should choose with which I could pass my time. Until now I was fulfilling the orders of my master and all my time used to pass in that. Now that I am free, some other arrangement will have to be made. It came to my mind that I should acquire knowledge, so I did this. One year had not even passed, when the governor of Madinah wanted to meet me, but I did not allow him to come to me. What I mean is that because of a specific reason, I did not meet him even though to refuse to meet him without any special reason

is contrary to the Deen and also amounts to disrespect. Anyhow, what I am trying to say is that in this short period my status increased to such an extent that governors began visiting me. And without realizing it, I could not meet them and clearly refused them." Really, this is the *barakah* of Deen. Fear of anyone except Allah does not remain in the heart. Whoever fears Allah alone, everything else fears him. Such people do not become disgraced out of greed nor do they become dependent on anyone. Read these themes with full concentration. Both these stories, i.e. the story of Hadrat Sulayman alayhis salaam and Hadrat Saalim, have both been extracted from the book Ihyaa ul-Uloom and its commentary.

19. It is mentioned in a Hadith that one should seek knowledge on Mondays. In doing so, there is ease in acquiring knowledge. (Kanzul Ummaal) A similar narration has come in regard to Thursdays. What this means is that it is better to commence a book on a Monday or Thursday. Similarly, it is better to commence any other intellectual pursuit on these days.

20. It is related in a Hadith that: "Whoever teaches someone even one verse of the Quran, then that teacher becomes a master over that student." (Tabrani) That is, the teacher has become a master, and the student, his slave. What this means is that the teacher has many rights. As far as possible, the teacher and spiritual guide should be obeyed and their pleasure sought. They are the ones who remove one from darkness into light, and lead one to the original beloved, that is Allah Ta'ala. Can there be any kindness better than this? To be a slave does not mean that the teacher can sell the student. What it means is that he has to expound the truth in the best way possible. One should understand well that the rights of the teacher and spiritual guide are less than that of the parents.

21. It is related in a Hadith that if an *aalim* is asked a *mas'ala*, and he conceals it without any *Shar'ee* reason, then he will be made to wear a necklace of fire on the day of Resurrection. (Mishkaat) Here it refers to knowledge whose exposition is necessary. To be miserly with knowledge without any *Shar'ee* reason, irrespective of whether its exposition is *fardh* or *mustahab*, is extremely disgraceful.

The Education of Women

After knowing the Hadith, "Seeking of knowledge is compulsory on every Muslim male and female", and other texts which make the acquisition of knowledge compulsory on both males and females, there remains no need to write a special article on this subject. Moreso because this subject was touched on in the journal *"al-Qasim"* volumes one and two. But because of a few incidents and peculiarities (which are connected more to the condition of Indian women) and which are witnessed quite often, it is necessary to write a special and detailed article on this subject, and is therefore being repeated.

It should be known in this introduction that as far as has been pursued, there are people who think in three different ways: (1) there are those who do not oppose nor support the education of women. At the same time they do not place any importance on it, (2) those who are completely opposed to it, and (3) those who support it totally. All three groups have different shortcomings. The fault of the first group, which is the greatest and severest fault, is that it does not regard any need whatsoever to educate women. This total disregard is both in their men and women. The proof of these people which has actually put them into confusion is the question whether women have to seek employment, because of which arrangements have to be made for their education? From this we can deduce that these people have not understood the object of education, they have not pondered over those verses and Ahaadith which have made the acquisition of knowledge compulsory on both male and female,

nor have they understood the type of education which is *fardh*. So it should be understood that the object of knowledge is not to get employment because knowledge which is compulsory to acquire is not knowledge for a livelihood but knowledge of the Deen, knowledge with which man's beliefs, actions, dealings, society, and character are put in order, and the fruit of which in this world is that he is blessed with the wealth of "they are the ones who are on guidance from their Lord", and in the hereafter he gets the glad tidings of "they are the one's who are successful". So the necessity of acquiring Deeni knowledge is obvious, both textually and logically. The textual proofs are as follows:

1) "The acquiring of knowledge is *wajib* on every Muslim." (Bayhaqi on the authority of Anas)

2) "The acquiring of knowledge is a *faridah* (compulsory duty) on every Muslim." (Daylami on the authority of Ali)

3) "The acquisition of *fiqh* (understanding of Deen) is *wajib* on every Muslim." (Hakim in his Tarikh on the authority of Anas)

4) "Acquire knowledge and pass it on to the people." (Darqutni on the authority of Abu Saeed, and Bayhaqi on the authority of Abu Bakr)

5) "Acquire knowledge before it is raised." (Daylami on the authority of Ibne Mas'ud on the authority of Abu Hurayrah)

6) "O people! hold on to knowledge before it is raised." (Tabrani and Khateeb on the authority of Abu Umamah)

7) "O people! seek knowledge before it is raised." (Ahmad and Daarmi, Tib and Abu al-Shaykh in his tafseer, and Ibne Mardawiyya on the authority of Abu Umamah)

8) "Destruction for the one who has no knowledge." (on the authority of Hudhayfah)

Apart from this, there are other proofs which refer to the acquisition of knowledge for both males and females.

As for a logical proof: for reformation, beliefs and good deeds are compulsory. And beliefs and good deeds are dependent on acquiring knowledge of them. This is something that is obvious. And that thing upon which a compulsory thing is dependent, is also compulsory. So to acquire knowledge is also compulsory. Nevertheless, that deeds are dependent on knowledge is something that is very obvious. But if we go a little further, then it even becomes seen or observed. Consequently, the state in which uneducated women are, can be seen by all: that they cannot distinguish between *kufr* and *shirk*, nor do they have any love for Iman and Islam. They blurt out whatever they want with regards to Allah Ta'ala. They talk against the laws of Islam with arrogance. In order to bear children or to subdue the husband to their whims, they will try anything that they are shown, whether it be witchcraft, charms, magic or special incantations irrespective of whether these things are permissible or not. If this is the state of their beliefs, then what can be said of their salaat and fasting? So much so that apart from discarding these duties, some of them even mock at them, and go even further by taking ill-omens from them. In other words, some of them do not perform their salaat despite knowing that it is *fardh*. Others do not respect it and do not regard it as compulsory, while others take ill omens from it and regard it as a cause of harm. The latter two reach the stage of absolute *kufr*, while the first is regarded as *fisq* and a major sin. If this is the condition of their salaat and fasting, wherein no money is spent, then what will the condition of their *zakaat* and *hajj* be? One should not even bother to ask about these things. And if this is the condition of their beliefs and *Ibaadaat*, then there is no possibility of putting right their business and social dealings *(mu'aamalaat)*. This is so because salaat, fasting, etc. are regarded as Deeni activities. As for business dealings, the majority of people regard them as worldly activities. It is for this reason that it is only the very pious ones who try to set right their *mu'aamalaat*. What improvements can uneducated women make?

If this is the condition of their *mu'aamalaat*, then when will their minds ever go towards reforming society *(mu'aasharat)*? This is so because *mu'aamalaat* are regarded as *huquq al-ibad* (the rights of fellow beings), as opposed to *mu'aasharat* because this aspect of *huquq al-ibad* is not apparent in it. Therefore, giving importance to this is extremely minimal. If there is so much of complacency with regard to *mu'aamalaat* and *mu'aasharat*, when will any efforts be directed towards internal character, such as humility, sincerity, fear, love, patience, gratitude, etc.? We know that to a large extent the effects of *mu'aamalaat,* and to a less degree, the effects of *mu'aasharat* reach other people. Hence, at times they are even regarded as pious or disgraced, depending on their *mu'aamalaat* and *mu'aasharat*. But when it comes to one's internal character or condition, then even its overwhelming effect is restricted to ones self. As a result of it being concealed, others do not even come to know of it whereby a person could be addressed as a religious or irreligious person. It is for this reason that giving importance to it is very rare, so much so that this is even the case among the pious. Then what can be expected of the masses?

Be that as it may, the real cause and reason for this complacency in all religious matters is a paucity of knowledge of the Deen. So where there is no knowledge at all, and added to this where the intellect is naturally deficient (because women are naturally deficient intellectually, meaning that where there is no intellect and no knowledge) then there will be no limit to the shortcomings mentioned in the above matters. Both intellect and experiences bear testimony to the fact that without knowledge, actions cannot be put right. And to set right one's actions is *wajib* and *fardh*. Consequently, the acquisition of Deeni knowledge being compulsory, as had been claimed above, has now also been proven logically. And prior to this, it was also proven textually (i.e. through Ahaadith). It has now been established both ways that to acquire knowledge of the Deen is compulsory.

Those who feel that there is no need for women to acquire knowledge because they do not have to seek employment, have been proven to be wrong. This is the answer to their assumption. However, there could be some doubt that by establishing that acquiring Deeni knowledge is compulsory, it does not necessarily mean that it becomes compulsory to acquire education in the normal way: that books should also be taught to women. Instead, it could be acquired by asking and questioning the *ulama*. The answer to this doubt is that this is correct, and we do not even say that education in the normal way is compulsory. However, at this point, three principles are worthy of noting:

(1) If something is compulsory, everything that will aid in fulfilling it will also be compulsory. For example, a person is unable to go for Hajj on foot. But in his time, trains and ships have been set aside to undertake that journey and he also has the money and ability to undertake that journey. It will therefore be compulsory on him to intend to undertake the journey, purchase the ticket and board the train or ship. To purchase the train or ship ticket and to board it in itself is not compulsory on him according to the *Shariah*, but because it is a means to fulfilling a *fardh* act (i.e. hajj), it will also become compulsory on him. This is called *fardh bil-ghayr* (i.e. compulsory because of another factor).

(2) Experience has shown that for knowledge to be well preserved in the minds, the study of books is nesessary. This happens to be the normal way of education. And to preserve Deeni knowledge is compulsory. So based on the first principle, it will also be compulsory to impart Deeni knowledge in the normal way. However, this is *wajib alal-kifayah*, i.e. in every place, there should be a few persons who have studied the Deen and who can answer the questions of those who need to know.

(3) It has also been established that to have *ulama* among the males is not sufficient to fulfil the Deeni requirements of women. There are two reasons for this: (1) Because of *purdah* (this is one of the most important of obligatory acts). It is almost impossible for all women to be able to go to the *ulama*. If the menfolk were to be used as a means, then some women do not even have anyone whom they

could use. In some places, even the men give no importance to matters of Deen, so where will they take the responsibility of finding out for others? For such women it becomes extremely difficult to find out matters of the Deen. If by chance, access to someone is possible, or she has a father, son, brother, etc. in the house who is an *aalim*, then there are certain matters which women cannot ask them about. There may be such informality with the husband, but for all of them to have such husbands is generally impossible. In order to fulfil the general needs of women, there is no alternative but to have such women who are educated and from whom other women could get answers to all their questions. Based on this, it is established that to impart Deeni knowledge to women in the normal way, is *wajib*. So now, this doubt has also been cleared and it has been established that it is a necessity to have a system of education for women similar to that of men. This wrong notion that there is no need to educate women has been totally uprooted.

We will now deal with the second group which is opposed to the education of women and which regards it as extremely harmful. It is their claim that most educated women are liberal, fearless, shameless, cunning and immoral. Especially if she knows how to write, she becomes even more daring. She writes to whoever she wants and sends messages and greetings to whoever she wishes. Similarly, others also get the urge to express their desires by sending letters to her. When these messages reach her, she gets affected by them and also sends compassionate replies. This bond grows until whatever was bound to happen, happens. At times she does not reply, but keeps silent. Those who are ill at heart take this as a sign of acceptance and try to fill this void in the future by sending messages, greetings and letters. It is a general principle that, that which is written affects the ears. Furthermore, the ways of expression of some people are very enchanting and women are soft-hearted by nature. So for the web of shaytaan to spread is not surprising. If a woman to whom a letter was written was displeased, and she even expressed her displeasure, but fearing the consequences of what her husband or family members would say or do, she did not inform them about this. In this way, those who wrote the letter will be safe from any harm. They will get more bold and at the next opportunity, they will write again. All this happened because the women were educated. If they were uneducated, they would not have been able to write anything, nor would anyone come to know of them, and this whole chapter would have been closed.

This evil becomes even more conceivable when a particular woman's articles begin to appear in the newspapers. By reading these articles, those shayateen who are conversant with the language are able to gauge the complexion, nature, feelings and thoughts of the writer. The sparks of such a fire spread even wider, especially if what she has written is in the form of a poem. These days, the outrage is even greater, because out of boastfulness, the name and even address of the writer is clearly stated, that she is the wife of so and so, or the daughter of so and so, residing in a particular place. All these evils came about because of their being able to read and write. If all these secret liaisons were discovered by the husband or family members, then because educated people are quick-witted and good at making-up stories, she will come up with such explanations and excuses that no word will come against her. She will make excuses and pretentions and begin crying and say that she had said this and not that, etc.

She might even threaten to kill or drown herself until that poor person who had enquired about it will have to flatter her and he will not even dare uttering a word about it again.

Another evil prevalent in these educated women is that they read all sorts of books: love-stories, suspense, sexually explicit novels and poems that arouse one's desire. Due to this, one's nature becomes corrupted. At times, they read these poems aloud and their voices are heard by the neighbours and on the street. Someone becomes enchanted with her voice and falls onto her heels. Even if he is unsuccessful in his pursuits, she is bound to become a cause of disgrace and distress.

This is the crux of the beliefs of these people. I do not deny nor reject these incidents, but I will definitely say that these people have worked with short-sightedness. They have not pondered over the reality of these incidents. The reality is that education is not responsible for all these evils. The responsibility either lies on the system of education, or the syllabus, or the methodology, or poor planning. In other words, it could have happened that those books were not taught with which one could learn the rules of *halaal* and *haraam*, details of reward and punishment, the method of moulding one's character, and with which one could attain fear, reverence, understanding and respect for *haqq* (truth). They have just been taught to read the alphabets and left at that. Out of their own choice, they studied different booklets in Urdu and increased their mastery over reading and writing. By getting the title of "educated person", they have given education a bad name. So it is obvious that merely learning the alphabets cannot be called education, nor can it take the responsibility of reforming their actions and conditions.

Alternatively, it could have happened that despite the syllabus being beneficial and adequate, no effort was made to embed the themes of that syllabus into their hearts and nothing was done to ensure that they were put into practice. For example, if a girl who has been taught that *gheebah* (back-biting) is a sin does indeed make *gheebah*, she should be reminded immediately that what she is doing is contrary to what she learnt. Or she was taught the necessity of *hijaab* (seclusion) or of speaking in a low tone, and thereafter a shortcoming or negligence was noticed in this respect, then she should be immediately reprimanded. Or she was taught to regard the greed for wealth and jewellery with contempt and later she expressed the desire for expensive clothing or unnecessary jewellery, then she should be immediately made mindful of this. In this way there is a hope that noble characteristics and good deeds will be inculcated in her.

Alternatively, it could have happened that her very nature and disposition did not have that capability and potential. Then in such a case, the idiom "imparting knowledge to the one who does not have the potential is like placing a ball on a dome" and the poem "how can a good sword be made from inferior steel?" Without good education, a person cannot become an *insaan* (total human)" will both apply. This discussion was connected to their very circumstances and actions. And as for those actions that were enumerated in regard to other corrupt persons, this is due to poor planning. The best way of combating this is to exercise sternness by employing the men-folk as intermediaries. They should be clearly informed that these are the causes of such evils.

If these are the causes, then why are the women singled-out? If men had to face these same causes, they would also become like this. So on what grounds are women being sped from education and men given full freedom in this respect? In fact, given full importance? After pondering on the reason for this difference, we find no answer except that evils committed by women or attributed to them are regarded as a cause of disgrace and distress. And if the same evils are committed by men or attributed to them, then society does not regard them as a cause of disgrace and distress. It is for this reason that when it applies to women, these evils have been regarded as barriers to their education, and not when it applies to men. Apart from this, it is obvious from the *Shariah* point of view, that when it comes to education, men and women are equal. If sinning is evil and worthy of condemnation for women, then so is the case for men. And if it is a cause of chastity and honour for men, then in the same way it is also for women. So, if both are equal according to the *Shariah*, but unequal according to custom *(urf)*, and this discrimination is actually practised, then it clearly shows that custom is being given preference over the *Shariah*. This is a very big branch of ignorance the cause of which is pride and self-glorification and nothing else. This is not my claim alone; the opposition also acknowledge this. Accordingly, very often we hear them saying that a man is like a utensil: if it gets dirty ten times, and thereafter you wash it, it gets absolutely clean. A woman, however, is like the lustre of a pearl: if it comes off even once, it cannot come on again. In other words, this clearly means that when it comes

to men, they regard sinning very lightly. And for women, they regard it very seriously. Apart from pride, there is a very great possibility of passing a *fatwa* (religious verdict) of *istikhfaaf* (belittling the rules of the *Shariah*).

Now, just the third group is left. These people support and defend the education of women but have erred in determining or laying down a system for it. Some of their mistakes have already been incorporated when discussing the second group above. For example, teaching the women to read the alphabets only and thereafter leaving them to read the different booklets and magazines of their choice. Or, for example, not ensuring that they put into practice what they learn - different examples in this respect were also mentioned. We will now mention some other mistakes of theirs. For example, instead of teaching them Deeni knowledge, some of the women are taught History, Geography and English. Worse than this, they also teach them the Bible. This is due to just blind following of the Europeans. In other words, they feel that the worth and credibility of their syllabus is dependent on this. But they do not think that even if there was no difference between the two of us in regard to customs, habits, natural inclinations and peculiarities, the greatest distinction of religion still exists. That we follow the religion of Islam and they either follow no religion (which is the case with a majority of them), or they follow a religion opposed to our religion. Therefore, they will either have no religious education, or if they do have, it will be superficial, or it will be worldly education, or education of some other religion. In any case, this system of education of theirs has a specific basis. But if we had to choose their system of education, on what basis is it going to be? If the purpose of their education is different, as has just been mentioned, and our goal is different, as had been briefly explained when rectifying the mistakes of the first group, i.e. rectifying the beliefs, actions, transactions, social dealings, and morals; and this goal is dependent on Deeni knowledge - then it is obvious that for us to adopt their system of education is unsuitable or incompatible. However, if one also feels the need to earn a livelihood as well, then there will be no harm if one learns those sciences after having acquired Deeni knowledge. Those sciences refer to those things upon which one's livelihood is dependent, such as English, History, Geography, etc. Apart from these things, such a person will have no need to study the Bible.

It is obvious that the need to earn a livelihood is only experienced by men and not women, the reason being that the responsibility for supporting and providing for them is on the men. Secondly, Islam has emphasized *purdah* for women, and those specific ways whereby a livelihood could be earned are dependent on specific branches of knowledge. And these branches cannot be learnt while in *purdah*. Therefore, to teach them these things is fruitless and a waste of time. In fact, apart from being fruitless, it will also be harmful, as will be explained later. In any case, these sciences which are known as "modern education" are in no way proper for women. However, it would be good to have sufficient knowledge of certain worldly aspects such as writing, Mathematics, some sort of handicrafts, etc., so that if at any time there is no one to see to their needs, they could earn a living.

As for learning good manners, then whoever wishes, he could check and see for himself that no other system or education can teach good manners and character the way Deen can. Hence, take a person who has been totally influenced by Deeni knowledge and another person who has been totally influenced by modern civilization. Thereafter, compare their character, social dealings and transactions, and you will find that there is a world of difference between the two. However, if someone regards pretention and deception as culture, then his mistake will be that he has misunderstood the meaning of a particular concept. At this very moment, if some religious person comes to mind who has some short-coming in real character, then the reason for this will be that he did not take full benefit from Deeni knowledge. In other words, Deen has many aspects: beliefs, actions, *mu'aamalaat* (transactions), *mu'aasharat* (social relations), and self-purification. Some people regard only salaat and fasting as knowledge of the Deen and only people who fulfil these

duties as religious people. This is a mistake in itself. To have sufficient knowledge of all the aspects of Deen mentioned above is called Deeni knowledge. And those who abide by the rules of all these aspects are called religious people. So that person who was called a religious person but was found to be wanting in his character, is in reality not fulfilling all the aspects of the Deen. And the discussion is on that person who is influenced by **all** the aspects. Now the doubt has been cleared. The author has written a booklet entitled "The Rights of Knowledge" which clears similar doubts and is worth reading.

In short, culture and good manners cannot be learnt from any system of education the way it can be learnt from Deeni education. It is this very Deeni knowledge which brought about that character and good manners in our ancestors, and which was not only acknowledged by Europe but also adopted by it. However, we are totally unaware of the "wealth" that is in our homes and begging from others. How beautiful the words of Maulana Rumi are! He says: "There is a basket full of bread on your head, and yet you are going door to door searching for a crumb. You are standing in knee-deep water, and yet you are distressed out of hunger and thirst."

Some people get their daughters educated at the hands of liberal and shameless women. Experience has shown that the company one keeps has a definite effect on one's character and emotions. This is more so when the person in whose company one is, is followed and respected. Obviously, who can be more worthy of following and respect than one's teacher? So in this case, that liberalism and shamelessness will also come into these girls. In my opinion, the best woman is the one in whom *hayaa'*(shame and self-restraint) is natural. This is the key to all good. When this is not found, then no good can be expected, nor can any evil be discounted. The rule, "when *hayaa'* goes away from you, then do whatever you wish", is general. But in my opinion, the generality in "whatever you wish" is applicable more to women than men. This is so because men still have *aql* (intellect) as a deterrent, while women have a shortfall of this as well. Therefore, they will not have anything to s them.

Similarly, if the female teachers are not like this, but the class mates and school mates are like this (i.e. liberal and shameless), then being close to them will also cause many harms.

After this discussion, the condition of two evils, which are presently widespread, may also have come to the fore. One is the construction of girl's schools, and like normal *madrasahs*, to allow girls of different communities, classes, and thoughts, to come there daily. Even if the teacher is a Muslim, even if they come in cars, and even if they come here and stay in secluded places; incidents have shown and experience has proven that here such causes are combined, that they have a detrimental effect on their morals. This company has proven to be destructive to their chastity. And if the teacher is also like this, then it is like having a double dose of a bitter pill.

The second evil is that if a girl mixes with a teacher of a mission school by going to her daily or weekly for tuition in something or some craft, then both her chastity and Iman will be in danger. It is extremely distressing that some people regard these evils as a means of honour and call these teachers into their very homes. In my opinion, let alone these great evils which a girl gets trapped in on account of being a child and blindly following someone; even if an elderly Muslim woman follows this teacher and gets into a conversation with her even once, then too it will be dangerous. Some of those harms which we had promised to enumerate are these which have just been mentioned. And some of them have been mentioned when discussing the opinions of the second group.

The best method for girls is the one that came down to us from generation to generation. That two or three girls get together according to their relations and then study. As far as possible, they should try and get a female teacher who does not charge any fees because experience has shown that this type of education is more blessed and more effective. But if there is no alternative, there is no harm in paying. Where no female teacher is available, then the menfolk of the house should undertake to

teach them. This is in regard to the system of education. As for the syllabus, then as far as possible, they should be taught to read the Quran correctly. Thereafter, Deeni books which have been written in simple language and in which all aspects of the Deen have been dealt with completely (in my opinion, the ten parts of Bahishti Zewar are sufficient to fulfil this need). If the men of the house are imparting the education, then those matters that are "shameful" should be left out and taught through their wives. If this is not possible, then these matters should be marked off so that they can remember them and once they get more mature, they will automatically understand them. Alternatively, if her husband is an *aalim*, she could ask him, or her husband could inquire from an *aalim* on her behalf.

At the end of Bahishti Zewar, there is a list of some beneficial books, the reading and studying of which will be very beneficial for women. If all cannot be studied, then a necessary number should be studied and the balance be kept for reading. Together with education, practising on the knowledge should also be seen to. It should also be ensured that the desire to teach be inculcated in them so that they have some contact with knowledge throughout their lives. In this way, there will be a constant revival and yearning for *ilm* and *amal* (knowledge and practicing on it). They should also be urged that at no time should they be negligent in reading beneficial books. After completing their necessary syllabus, if it is found that they have the potential, they should be directed towards learning Arabic so that they are able to understand the Quran, Hadith, and Fiqh (jurisprudence) in the original language. In my opinion, those girls who read the translation of the Quran only, make many errors in understanding it. Therefore, for most of them this is not good.

All this was in regard to reading. As for writing, if there are indications that there is no shamelessness or boldness in her nature, there will be no harm in learning to write. In order to carry out household necessities, there is also a need to know how to write. But if one foresees harm, then instead of trying to learn unnecessary (not *wajib*) things, it would be better to save one's self from evils. In such circumstances, she should not be taught to write, nor should she learn by herself. This is the verdict of the wise on the issue of women learning to write.

I now end this article and perhaps there will be no need to repeat it.

Ashraf Ali Thanwi

Shawwal 1331 A.H.

The Virtues and Rewards of Wudhu and Ghusl

It is mentioned in a Hadith that whoever reads *Bismillah* when commencing with wudhu (and to read

Bismillahi wal hamdolillah is better), and when washing every limb he reads:

أشهد أن لا إله إلا الله وحده لا شريك له وأشهد أن
محمدا عبده ورسوله

"Ash hado al la ilaha illa Allaho wahdaho la shareeka laho, wa ash hado anna Muhammadan abduhu wa rasuluh", and on completing his wudhu he reads:

اللهم اجعلني من التوابين واجعلني
من المتطهرين

"Allahumma ij'alni minat tawwaabeena waj'alni minal mutatahhireen."

Translation: "O Allah! Make me among the repenters and among the purified ones."

then after he dies, the eight doors of paradise will be opened for him and he can enter from whichever one he wishes. If immediately after that, he reads two *rak'ats* of *nafl* salaat, reciting the Quran therein with full concentration, and he also reads all his other salaat in this way, i.e. with presence of mind, then when he completes his salaat, he will be purified of all his sins just as the day when his mother had given birth to him. He will be told to start with his deeds from the beginning, and until now, all his past sins will be forgiven. The *ulama* say that here it refers to minor sins. How will he know that he has been told to start his deeds again? The answer to this is that by Rasulullah sallallahu alayhi wa sallam mentioning this in the Hadith, we have come to know of it. To mention it in this way and to get glad tidings and practise on it is sufficient.

It is mentioned in a Hadith: "That person's wudhu is not complete who does not send salutations *(durood)* upon me." And in another Hadith, the time for sending *durood* is after completing the wudhu.

It is related in a Hadith that: "When a person makes wudhu and washes his face, all those sins which he committed with his eyes are washed off with the water or the last drop of water. When he washes his hands, all those sins which he had committed with his hands are washed off with the water or the last drop of water. When he washes his feet, all those sins which he had committed with his feet are washed off, until he is completely purified from all sins." (Muslim) Here sins refer to minor sins as explained by the *ulama*. The sin of the eyes is to look at something evil. The sin of the hands, for example, is to touch someone with an evil intention. The sin of the feet is to go somewhere with an evil intention. Ensure that you make wudhu thoroughly. Value the virtues and rewards that have been mentioned in regard to wudhu.

Hadrat Anas radiallahu anhu (he is a senior Sahabi who had remained in the service of Rasulullah sallallahu alayhi wa sallam for ten years) has related a lengthy Hadith. He says that Rasulullah sallallahu alayhi wa sallam said: "O Anas! wash thoroughly when you are making *ghusl* of *janabat* (major impurity). If you do this, then without doubt you will come out from that place of bathing in such a state that no sin will remain on you.(here too it refers to minor sins) I asked: "O Rasulullah! how does one wash thoroughly?" He replied: "It means that you wet the roots of the hair and clean the body thoroughly." (it is *mustahab* to cleanse the body by rubbing it. It cannot be cleaned properly without rubbing it. "Thoroughly" means to wash it very well as has been explained by Rasulullah sallallahu alayhi wa sallam). Rasulullah sallallahu alayhi wa sallam then said: "O my dear son! (here son is used out of love) if you have the strength, try to be in a state of wudhu all the time. The one

who dies while he is in a state of wudhu will get the reward of martyrdom." (Abu Ya'la).

ISTINJA

1. On awakening from sleep, a person should not put his hands in the water (container) until and unless he washes his hands up to his wrists irrespective of whether the hands are pure or impure. If water has been kept in a small container, such as a pitcher or jug, then it should be carried with the left hand and poured onto the right hand and washed three times. Thereafter, the utensil should be taken into the right hand and the left hand should be washed three times. If the water is not kept in a small container, but in a big drum, etc., then it should be taken out with a small utensil, such as a jug. Care should be taken that the fingers do not touch the water. If there is no small utensil, then water should be taken out with the palm of the left hand. As far as possible, very little of the fingers should be put in the water. On taking out the water, first the right hand should be washed, and thereafter, as much of the right hand can be put in the water. On taking out water, the left hand should be washed. This method of washing the hands is only permissible if the hands are **not** impure. If they are impure, then under no condition should the hands be put in the drum. Water should be taken out in such a way that it does not become impure. For example, a clean handkerchief could be dipped in the water and whatever comes onto the handkie could be used to purify the hands. Alternatively, any other possible method could be used to purify them.
2. It is *sunnah* to make *istinja* of those impurities emitted from the anterior or posterior private parts.
3. If the impurity does not stick to the sides (or anywhere else), and a person does not use water for *istinja*, but instead uses pure stones or lumps of clay, and wipes in such a way that the impurity goes away and the body gets clean; then this will also be permissible. But this method is contrary to purity consciousness. If there is no water or a shortage of it, then there is no alternative but to cleanse oneself in this way.
4. There is no special method for using stones. But care should be taken that the impurity does not spread and the body gets thoroughly cleaned.
5. After having made *istinja* with stones, it is *sunnat* to make *istinja* with water. But if the impurity spreads more than the size of a fifty cents coin, it will be *wajib* to wash with water. Without washing, salaat will not be valid. If the impurity has not spread, then even after purifying with stones alone, salaat will be valid, but this is contrary to the *sunnat*.
6. When making *istinja* with water, first the hands up to the wrists should be washed. Thereafter go to a secluded spot, and after loosening the clothes, sit down. Wash until you are thoroughly satisfied that the body is clean. But if a person is always in doubt and he uses a lot of water, and still he is not fully satisfied, then he should wash three or seven times and not more than this.
7. If a secluded place cannot be found, then for the sake of making *istinja* with water, one should not expose one's private parts, neither to women nor men. In such a case, *istinja* should not be made with water (but stones). Salaat should be offered without having made *istinja* (with water). This is because the exposing of one's body is a major sin.
8. Making *istinja* with the following objects is a sin and prohibited, and should be abstained

from: bones, impurities such as cow-dung and droppings of goats, coal, coarse limestone, glass, baked bricks, edibles, paper, etc. It is also sinful to make *istinja* with the right hand. But if someone does this, the body will be cleaned.

9. It is prohibited to stand and urinate.
10. It is prohibited to face or turn one's back towards the *qiblah* when passing stool or urinating.
11. It is also prohibited and *makruh* to make small children to face the *qiblah* and pass stool or urinate.
12. It is permissible to use the left-over water of *istinja* for wudhu. It is also permissible to use the left over water of wudhu for *istinja*, but not to do so is better.
13. When entering the toilet, *Bismillah* should be read outside, and then the following dua should be read:

اللهم اني اعوذ بك من الخبث والخبائث

"Allahumma inni a'udhu bika minal khubusi wal khabaa'is."

[*Translation:* "O Allah! I seek refuge with You from the impure male and female *jinn*."]

One should not enter the toilet bare-headed. If one is wearing any ring, etc. on which is the name of Allah or His Rasul sallallahu alayhi wa sallam, it should be removed. One should enter with the left foot. Allah's name should not be taken inside. If one sneezes, then *Alhamdulillah* should be recited in the heart only and nothing should be said with the tongue. Nor should one talk or say anything in the toilet. When leaving the toilet, one should step out with the right foot first. After leaving the toilet, the following dua should be read:

غفرانك الحمد لله الذي اذهب عني الاذى وعافاني

"Ghufraanaka, alhamdulillahil lazi az'haba anni al-adha wa aafaani."

[*Translation:* "I seek Your forgiveness, O Allah! Praise be to Allah who has removed from me this discomfort and granted me tranquility."]

After making *istinja*, the left hand should rubbed on the ground or washed with sand (or soap)

Things that one should abstain from when passing stool or urinating

1. To talk.
2. To cough unnecessarily.
3. To read some verse of the Quran, Hadith, or respected thing.
4. To take something to the toilet on which the following things are written: the name of Allah, any prophet, any angel, or any respected person; any verse of the Quran, Hadith, or *dua*. But if these things are in the pocket, or wrapped in a *ta'wiz* (amulet), then there's no harm in this.
5. To relieve one's self in a standing or lying down position without any genuine excuse.
6. To remove all the clothes and relieve one's self completely naked.

7. To make *istinja* with the right hand.
8. To face the moon or sun, or to turn one's back towards them while one is passing stool or urinating is *makruh*. It is also *makruh* to do the same on the bank of a river, pond, etc. even if the impurity does not fall inside. Similarly, it is *makruh* to do this under trees in whose shade people sit, or under fruit and flowering trees where people sit in winter in order to get some sunshine. It is *makruh tahrimi* (extremely detestable) to do this in the following places: among animals, very close to the musjid or *eid-gah* whereby the foul smell disturbs the *musallis*, in a grave yard, at a place where people make *wudhu* or *ghusl*, on the road, in the direction of the wind, in a hole, on the road-side, near a caravan or some gathering. In other words, it is *makruh* to relieve one's self in such a place where people move around and thereby cause them discomfort; and also in such a place where the impurity can flow back towards the person.

Unsuitable items for instinja

1. Bones, edibles, excreta and all impure substances.
2. That stone or clay which has already been used for *istinja*.
3. Baked bricks, small pieces of broken earthenware, glass, coal, limestone, steel, silver, gold, etc.
4. Those things that do not clean impurities, such as vinegar.
5. Those things that are eaten by animals, such as straw and grass.
6. Those things that are of value, irrespective of whether they are of little or great value, such as clothing or the extract of some plants.
7. Parts of a human, such as hair, bone, meat.
8. The mat, dirt, or broom of a musjid.
9. The leaves of trees.
10. Paper, irrespective of whether something is written on it or not (this excludes toilet paper).
11. *Zam zam* water.
12. Someone else's possessions without their permission, irrespective of whether it be water, clothing, or anything else.
13. Cotton and all similar things from which humans and their animals derive benefit.

Suitable items for istinja

1. Water.
2. Clods of earth.
3. Stones.
4. Clothes that have no value (rags).
5. All those things that are pure, that can remove impurities, that are not regarded as possessions,

and are not respected.

PURIFICATION OF IMPURITIES

1. *Najâsat* (impurity) is of two kinds: one that is very thick or hard, and even if a little touches a person, it will have to be washed. This *najâsat* is called *najâsat-e-ghalîzah* (heavy impurity). The other is a little less and lighter, and is called *najâsat-e-khafîfah* (lighter impurity).
2. The following substances are regarded as *najâsat-e-ghalîzah*:

   blood; stool, urine and semen of humans; intoxicating drinks; the excreta and urine of cats and dogs; the meat, hair, bones, and everything else of pigs; the dung of horses, donkeys, mules, cattle, oxen, buffaloes, etc; the droppings of goats and sheep; in other words the excreta of all animals; the droppings of fowls, ducks and wild ducks; and the urine of donkeys, mules and all *harâm* animals.
3. The stool and urine of a small child that is still being breast-fed is also *najâsat-e-ghalîzah*.
4. The excreta of *harâm* birds and the urine of *halâl* animals, such as goats, cows and buffaloes. The urine of horses is *najâsat-e-khafîfah*.
5. With the exception of fowls, ducks and wild ducks, the excreta of all other *halâl* birds such as pigeons, sparrows, etc. is pure. The urine and stool of bats is pure.
6. If a *najâsat-e-ghalîzah* that is thin and flowing falls on the body or clothes, it will be excused if the area on which it falls is equal to or less than a fifty cents coin in extent. If the person performs his salât without washing it off, his salât will be valid. But to refrain from washing it and to continue offering his salâts in this way is *makruh*. If it is more than a fifty cents coin, then it will not be excused. Salât will not be valid if it is not washed off.

   If a *najâsat-e-ghalîzah* is thick and solid, for example stool or the excreta of fowls, etc. and its weight is equal to or less than about 4 grams, then performing salât without washing it off will be valid. But if it is more than this weight, salât will not be valid.
7. *Najâsat-e-khafîfah* falls on the body or clothing. If it is less than a quarter of the area on which it fell, it will be excused. But if it is equal to a quarter or more, it will not be excused. In other words, if it falls on one sleeve, it is less than a quarter of that sleeve. If it falls on one panel of a shirt, it is less than a quarter of it. If it falls on a scarf, it is less than a quarter of that scarf. Only if it is less than a quarter of all these it will be excused.

   Similarly, if the *najâsat-e-khafîfah* falls on one hand or on a leg, then if it is less than a quarter of that hand or leg, salât will be valid if it is not washed. In other words, on whichever limb the *najâsat* falls, less than a quarter of that limb will be considered. If it is equal to a quarter or more, then it will not be excused. It will have to be washed. Salât that is performed without washing it will not be valid.
8. The water in which *najâsat-e-ghalîzah* falls also becomes *najas-e-ghaleez*; and the water in which *najâsat-e-khafîfah* falls also becomes *najas-e-khafeef*.
9. Impure oil fell on one's clothing but the extent of it was less than three centimetres in diameter. However, after some time it spread and became more than three centimetres in diameter. As long as it was less, it will be excused. But once it spreads beyond the limit, it will not be excused. Washing it off will be *wajib*. If it is not washed off, *salât* will not be valid.
10. The blood of fish is **not** impure. There is no harm if it falls on a person. The same applies to

the blood of flies, bugs and mosquitos.

11. If a drop of urine equal to the eye of a needle falls, and it cannot be seen except after very careful examination, then there's no harm in it. It is not obligatory to wash it off, but to do so is preferable.
12. If a *najâsat* which can be seen, such as stool or blood, falls on the clothing, it should be washed until the *najâsat* is removed and no stain remains. There is no limit to the number of times it should be washed - the moment the *najâsat* is removed, it will become pure. The same rule applies when it falls on the body.

    However, if the *najâsat* is removed in the first instance, it will be better to wash it two more times. And if it is removed in the second time, it will be better to wash it one more time. In other words, it is preferable to wash it three times.
13. If the *najâsat* is such that despite washing it several times and despite it being removed, the foul smell still remains or some stain is still there. Even in this instance, the clothing will be purified. It is not necessary to use any soap or detergents in order to get rid of the smell or stain.
14. If any impurity similar to urine which cannot be seen, falls on the clothing; then it should be washed three times. Each time that it is washed, the water should be squeezed out of it. After washing it the third time, the cloth should be wrung with full force - only then will it be purified. If it is not wrung with full force, the cloth will not be purified.
15. If any impurity falls on such a thing which cannot be wrung or squeezed, such as a bed, mat, jewellery, sand, utensils, bottles, shoes, etc., then the method of purifying these things is as follows: the item should be washed once and then the person should wait. When the water ss dripping from it, it should be washed a second time. When the water ss dripping, it should be washed a third time. In this way it will be purified.
16. If anything is thin and pure like water, it can also be used to wash off any impurity. If a person uses rose-water, or the extract of any herb, or vinegar; even then that thing will be purified. However, it is not permissible to use ghee, oil, milk and other similar substances which are sticky or fatty. That thing will remain impure.
17. Semen fell on the body or clothes and got dried. The body and clothes can be purified by scraping it off and rubbing it thoroughly. But if it has not dried as yet, it will have to be washed. But if a person did not wash himself after passing urine, and at that time semen came out; it will not become purified by rubbing it off. It will have to be washed.
18. If *najâsat* which can be seen, eg. dung, stool, blood, semen, etc., falls on one's shoes or leather socks, it could be removed and purified by rubbing it thoroughly on the ground. Similarly, it can also be purified by scraping it off. Even if it is not dry, and it is thoroughly scraped and rubbed off to such an extent that no sign of the *najâsat* remains, it will be purified.
19. If any *najâsat* like urine which is not seen, falls on the shoes or leather socks, then it cannot be purified except by washing.
20. As for clothing and the body, these can only be purified by washing. This is irrespective of whether the *najâsat* can be seen or not.
21. If mirrors, knives, gold and silver jewellery, copper, brass, steel, etc. become impure, they can be purified by wiping them thoroughly, or scraping them, or rubbing them with sand. But if these items have been engraved, they cannot be purified except by washing.
22. Some *najâsat* fell on the ground and got dried in such a way that there is no sign of it - there is no stain nor any foul smell of that *najâsat*. If it gets dry in this way, the ground will be pure. However, *tayammum* on such a piece of ground will not be permissible. However, it will be permissible to perform salât there. The same rule applies to bricks and stones that have been

embedded with limestone or mortar into the ground in such a way that these cannot be removed except by digging them out. That is, once the *najâsat* dries and no sign of it remains, they will be purified, but *tayammum* will not be permissible.

23. Those bricks that have just been placed on the ground without being embedded with lime or cement will not get purified with the drying of the *najâsat*. They will have to be washed.
24. Grass which is growing on the ground also becomes purified with the drying and disappearance of the *najâsat*. But if the grass is cut, it will not be purified without washing.
25. If impure knives, earthen and copper utensils are placed on a blazing fire, they will also get purified.
26. There was some impurity on one's hand. Someone removed this *najâsat* by licking it off three times. It will become purified, but it is prohibited to lick it. A child vomitted milk on one's chest, and thereafter it licked the vomit and drank it up. The chest will be purified.
27. If an unused earthenware utensil becomes impure, and it is such that it absorbs the impurity, then it will not become purified by merely washing it. Instead, it should be filled with water and when traces of the impurity appear in the water, the utensil should be emptied. It should be filled again, and emptied again. This should be continuously done until no sign of the impurity remains - neither its colour nor its smell. Only then will it be purified.
28. The utensils which a potter makes with impure clay will remain impure as long as they are unbaked. Once they get baked, they will become pure.
29. Honey, syrup, ghee or oil became impure. Whatever the amount may be, add the same amount or more of water to it and keep it to boil. Once the water has evaporated, add more water and do the same three times. In this way it will get purified.

    Alternatively, add the same amount of water and stir the contents. Once it comes on of the water, remove it in some way or another. Repeat the process three times and it will be purified. If the ghee is gone hard, add water to it and heat it. Once it melts, remove it.
30. Clothes were dyed in an impure dye. It should be washed until clean water begins to come out of it. It will now be purified, irrespective of whether the dye comes out of the clothes or not. However it is preferable to wash it at least three times.
31. The ashes of dung-cakes, droppings of goats and other impure things are pure. Their smoke is also pure. If it comes onto one's bread, there is no harm in it.
32. One corner of a mat is impure and the balance of it is pure. It will be permissible to offer salât in the corner that is pure.
33. Land that has been plastered by dung is impure. Salât on it is not permissible without having laid some pure thing over it.
34. If the land which has been plastered by dung is dry, then it is permissible to spread even a wet cloth over it and offer salât. But it should not be so wet that some soil from that ground comes onto one's clothing.
35. After having washed his feet, a person walked bare-footed on some impure place and his foot-prints were visible on that place. His feet will not become impure. However, if due to the wet feet, the ground gets so wet, that some sand or impurity from that ground comes onto the feet; then they will become impure.
36. A person slept on an impure carpet and due to perspiration his clothes became damp. The same rule applies here, i.e. his clothes and body will not become impure. However, if they get so wet that some impurity from the carpet gets onto his clothes or body, they will be rendered impure.
37. A woman applied impure henna *(mehendi)* on her hands or feet. By washing them thoroughly until clean water flows out of them, the hands and feet will be purified. It is not obligatory to remove the colour.

38. A person applied *surmah* (antimony) or *kajal* (eye-pencil) which was impure. It is not necessary to wipe or wash it off. However, if it spreads and comes out of the eye, it will be obligatory to wash it.
39. If one applied impure oil onto one's head or body, then according to the normal procedure, it should be washed off three times. It is not necessary to remove it by putting soap or any such thing.
40. A dog put its mouth in flour or a monkey ate some of it. Whatever portion of the flour got dirty should be removed. It is permissible to eat the rest of it. If the flour was dry, then wherever its saliva is, that place should be removed. The balance of it is pure.
41. The saliva of a dog is impure, but the dog itself is not impure. So if a dog touches anyone's body or clothes, they will not become impure irrespective of whether the dog's body is dry or wet. However, it will be a different case if there is some *najâsat* on the dog's body.
42. A person passed wind at a time when his underclothing were wet. His clothing will not become impure by passing wind in such a state.
43. The clothes that got wet with impure water were wrapped with clean clothes. The wetness from the impure clothes got into the clean clothes, but no colour or smell of the impurity got into them. If these clean clothes got so wet that by wringing them one or two drops of water fall down, or at the time of wringing them, the hands get wet - then these clean clothes will also become impure. However, if they are not so wet, they will remain pure. And if the clothes that got wet with some specific impurity such as urine, were wrapped with clean clothes, then even if a little dampness or smell of those clothes gets into the clean clothes, they will also become impure.
44. A wooden plank is impure on one side and pure on the other side. If it is so thick that it can be sawed off in the centre, he can turn it over and perform salât on the pure side. But if it is not so thick, it will not be permissible.
45. A particular cloth is double-folded - one fold is impure and the other is pure. If both the folds are not stitched, it will be permissible to offer salât on the fold that is pure. But if both folds are stitched, salât will not be permissible even on the fold that is pure.

RULES REGARDING PURITIES AND IMPURITIES

1. At the time of threshing out the grain, an ox urinates on the grain. Because of necessity, this will be excused. In other words, the grain will not become impure. But if it urinates on it at some other time, the grain will become impure because there is no necessity now.
2. The food prepared by a disbeliever, his utensils, and his clothes will not be regarded as impure until and unless there is some proof or indication of its impurity.
3. It is wrong of some people to use the fat of lions, etc. and to regard it as pure. However, if a religious-minded doctor says that there is no cure other than the fat, then in such a case, some *Ulama* say that it will be permissible. But it will be necessary to purify oneself from it when performing salaat.
4. Mud and dirty water that is on the roads is excused on condition that the impurity is not seen on the body or clothes. This is the *fatwa* on this matter. However, caution demands that the person who does not travel to the markets and on the roads very often, should always try and cleanse his body and clothes from this mud and dirty water even if he does not see any impurity.
5. When any impurity is burnt, its smoke becomes pure. If it becomes hard and something is made out of it, then it will also be pure. As has been said of sal ammoniac, that it is made out

of impure smoke.

6. Sand and dust that is on of some impurity is pure on condition that the dampness of the impurity does not make them damp as well.
7. Gases that rise from impurities are pure. Worms that emerge from fruits are pure, but it is not proper to eat them if they are alive (or even dead). The same rule applies to the worms of wild figs, etc.
8. When edibles such as meat, sweetmeats, etc. get stale and begin to stink, they do not become impure. But when taking into consideration the harm that can be caused, it will not be proper to consume them.
9. Musk and the bag from which it is extracted is pure. The same applies to amber.
10. The saliva which comes out from a person's mouth while he is sleeping is pure.
11. An egg whose colour has changed is pure as long as it is not broken.
12. The skin of a snake is pure.
13. The water with which impure clothes were washed is also impure, irrespective of whether the water was used to wash the first, second or third time. However, the difference in these three waters is that if the water which was used to wash the first time falls on some clothing, this clothing will be purified after it is washed three times. If the water of the second time falls, then the clothing will be purified after it is washed twice. And if the water of the third time falls, then it will be purified after washing it once.
14. The water with which a dead person is given a bath is impure.
15. The skin of a snake is impure, i.e. the skin which is still attached to its body. The skin which it sheds is pure.
16. The saliva of a dead person is impure.
17. On one side of a cloth an excusable amount of impurity falls and seeps through the other side. The impurity that seeps through is also of an excusable amount. However, if both these excusable amounts are added together, they exceed the excusable limit. Even then it will be regarded as less and therefore excusable. But if the cloth is double-folded or two cloths have been placed together, and when added together they exceed the limit, it will not be excusable.
18. If one or two pieces of dung or excreta of a cow or goat fall into the milk while they are being milked, it is excusable as long as the dung or excreta is removed immediately. If it falls at some time other than the time of milking, the milk will become impure.
19. If a four to five year old boy who does not understand what *wudhu* is, makes *wudhu*; or an insane person makes *wudhu*, then the water will not be considered to be *musta'mal* (in other words that water can be used for *wudhu* by someone else).
20. Water that is used to wash clean clothes, utensils and other pure items can be used for *wudhu* and *ghusl* as long as its density does not change and as long as it is still referred to as water in normal conversation. But if there was some food or drink in the utensils, then using that water for *wudhu* or *ghusl* will only be permissible if at least two of the three qualities of water remain unchanged. If two qualities change, *wudhu* or *ghusl* will not be permissible.
21. It is *makruh* to drink used water, or to use it in cooking. *wudhu* and *ghusl* with such water is not permissible. However, it can be used to wash impurities.
22. The one who is in need of *wudhu* should not make *wudhu* with *zam zam* water. Nor should it be used by the one who has to have a bath. To wash impurities with it and to make *istinja* with it is *makruh*.

    However, if one is compelled to use it, in the sense that water cannot be found within 1.6 kilometres, and one cannot purify one's self in any other way, then all these things will be permissible with *zam zam* water.

23. The water that is left behind by a woman after she made *wudhu* or *ghusl* should not be used by a man to make his *wudhu* or *ghusl*. Although this is permissible according to the Hanafi Mazhab, it is not permissible according to Imam Ahmad (Hanbali Mazhab). It is therefore better to abstain from those matters in which there is difference of opinion.
24. To make *wudhu* or *ghusl* with the water of those places where some nation was punished by Allah Ta'ala, such as the people of *Thamud* and *Aad*, is not proper. There is also difference of opinion in this matter. It is therefore better to abstain from this. But if one is compelled, then the same rule as that for *zam zam* water will apply.
25. An oven which has become impure can be purified by lighting a fire in it on condition that after it gets hot, no traces of the impurity remain.
26. If an impure piece of ground is covered with sand and the impurity gets concealed in such a way that even its smell does not come, then the surface of the sand will be pure.
27. Soap made with impure oil or fat will become pure.
28. If the place of venesection (cutting of veins) or any other wound from which blood or pus came out became impure and washing it will be harmful, then it will be sufficient to wipe it with a wet cloth. It will not be necessary to wash the place after it has healed.
29. If an impure dye falls on the body or clothes or the hair gets coloured with this dye, it will be sufficient to wash them until clear water begins to flow even if the colour is not removed.
30. If a tooth which broke off is refitted with some pure or impure substance; or a broken bone is replaced by an impure bone; or a wound is filled with some impure substance; and all these get healed; then they (i.e. the impure substances) should not be removed. They will automatically become pure.
31. If any sticky substance which is impure, such as oil, ghee, the fat of a dead animal, gets stuck to something and is washed until clear water begins to flow, it will be purified even if the stickyness of that impurity remains.
32. Some impurity falls into pure water. By its falling, the water splashes and a few drops fall on someone. These drops are pure on condition that there are no traces of that impurity on the person.
33. If a cloth having two folds or a cloth that is filled with cotton (such as duvets) becomes impure on one side and is pure on the other side, then the whole cloth will be regarded as impure and salaat on it will not be permissible. This is only if the impure area of the impure side is the area on which the *musalli* will stand or prostrate. Another condition is that both the cloths must be sewn together.

    If they are not stitched together, then impurity on one side will not render the other side impure. In fact, salaat will be permissible on the pure side on condition that the cloth is so thick that the traces and smell of the impurity underneath do not come on .
34. If a chicken or any other bird is boiled in water before its stomach, intestines and other filth can be removed, as is the custom today, it can in no way be regarded as pure.

WUDHU [ABLUTION]

1. The person making wudhu should face the *qiblah* and sit on an elevated place so that the water does not splash on him.
2. When commencing wudhu, *Bismillahir Rahmânir Raheem* should be recited.
3. First of all, the hands should be washed up to the wrists three times.
4. Thereafter, rinse the mouth three times and use a *miswâk*.

5. If there is no *miswâk,* a thick cloth or even the fore-finger could be used so that all the dirt is removed.
6. If the person is not fasting, he should gargle the mouth thoroughly. However, if he is fasting, he should not gargle thoroughly because there is a possibility that water will go down the throat.
7. Thereafter, rinse the nose three times and clean it with the left hand. However, the fasting person should not allow the water to go beyond the soft-bone of the nose.
8. Wash the face three times: from the hair-line till below the chin, and from one ear-lobe to the other. Water must reach all these places. Water must also reach below the eye brows - no place should remain dry.
9. Wash the right hand up to and including the elbows.
10. Thereafter wash the left hand up to and including the elbows.
11. Make *khilâl* of the fingers. That is, pass the fingers of one hand through the fingers of the other hand.
12. If there is a ring or any such jewellery on the fingers, it should be removed so that no part is left dry.
13. Thereafter make *masah* of the head (passing wet hands over the head).
14. Make *masah* of the ears by inserting the forefingers into the ears and making *masah* of the back of the ear-lobes with the thumb of each hand.
15. Make *masah* of the neck with the back of the fingers of both hands. However, *masah* of the fore-neck/throat should not be made as this is prohibited.
16. Fresh water need not be used for making *masah* of the ears. Whatever water is left over after making *masah* of the head will be sufficient.
17. Thereafter wash the right foot up to and including the ankles. Do the same for the left foot. Make *khilâl* of the toes of the feet with the little finger of the left hand. When making *khilâl*, commence with the little toe of the right foot and end with the little toe of the left foot.

    This is the correct method of performing wudhu. However, there are certain acts, which if even a part is left out or not completed, then the wudhu will be regarded as incomplete. In fact, it will be as if wudhu was not performed at all. Such acts are called *fardh*. There are other acts, which if left out, the wudhu will be regarded as complete. Carrying out these acts will entail reward *(thawâb)* and these have been emphasised in the *Shariah*. It is a sin to leave out such acts unnecessarily. Such acts are called *Sunnats*. There are other acts, which if carried out entail reward, and if left out, entail no sin. Neither have they been emphasised in the *Shariah*. Such acts are called *mustahab*.

Fardh (compulsory) acts of wudhu

There are four *fardh* acts in wudhu:-

1. To wash the entire face once.
2. To wash both hands up to and including the elbows once.
3. To make *masah* of one-quarter of the head once.
4. To wash both feet up to and including the ankles once.

These are the *fardh* acts of *wudhu*. Even if one of these acts is left out, or even if a place equal to a hair's breadth is left dry, wudhu will not be complete.

Sunnah acts of wudhu

1. To say *Bismillahir Rahmânir Raheem*.
2. To wash both hands up to the wrists.
3. To rinse the mouth.
4. To wash the nose.
5. To use *miswâk*.
6. To make *masah* of the entire head.
7. To wash each part three times.
8. To make *masah* of the ears.
9. To make *khilâl* of the fingers and toes.

Apart from this, the balance of the acts are *mustahab.*

1. Once the four *fardh* acts of wudhu are carried out, wudhu will be regarded as complete, irrespective of whether one intended to make wudhu or not, eg.: (a) at the time of bathing, one pours water on the entire body, or (b) falls into a well, or river , or (c) stands in the rain. In all these conditions, if the limbs of wudhu get wet, wudhu will be regarded as complete. However, one will not obtain the reward *(thawâb)* of wudhu.
2. *Sunnah* is to make wudhu exactly as has been mentioned above. But if anyone alters or reverses the procedure of wudhu, eg. by washing the feet first, then making *masah*, and then washing the hands, and thereafter washing the face, or alters the procedure in any other way - then wudhu will still be regarded as complete. However, it will not be considered to be in accordance with the *sunnah*, and there is always the fear of having sinned.
3. Similarly, if the left hand or the left foot is washed first, wudhu will be completed, but it will be contrary to being *mustahab*.
4. After washing one part, one should not delay in washing the next part to such an extent that the first part gets dry. Instead, he should wash the next part as quickly as possible. If, after washing the second part, the first part gets dry, then wudhu will be regarded as complete, but it will be contrary to the *sunnah*.
5. It is also *sunnah* to pass the hand on the part that is being washed so that no place is left dry.
6. It is better and *mustahab* to prepare for wudhu and salât well before the time.
7. As long as there is no genuine excuse, one should perform wudhu with one's very own hands and should not seek assistance from someone else.
8. While making wudhu, worldly talk should be avoided. Instead, *Bismillah* and the *kalimah* should be read on washing each and every part.
9. No matter how freely water may be available, it should not be wasted. Even if one is at the sea-shore, one should not use more than necessary. At the same time, one should not use so little water that one has problems in washing the parts thoroughly.
10. The parts should not be washed more than three times.

11. . When washing the face, water should not be splashed with great force, nor should one splash water by making hissing sounds.
12. One should not close one's eyes and mouth very tightly. All these things are *makruh* and prohibited. The reason for this is that if the mouth and eyes are shut so tightly to the extent that the lips or eye lashes remain dry, then the wudhu will not be regarded as complete.
13. If rings, bangles, bracelets, etc. are so loose that water will reach under them without having to remove them, it will still be *mustahab* to remove them. If they are so tight that there is a possibility of water not reaching under them, then it will be necessary and *wajib* to remove them. A similar rule applies to the nose ring: that is, if it is loose, then it will be *mustahab* to move it, and if it is tight, then while one is washing the face it will be *wajib* to move it around so that water reaches everywhere.
14. If some dough or similar substance got stuck under the nails and got dried, and water did not reach there, the wudhu will not be complete. If one sees the flour and realizes that water did not reach there, then water should be poured over it. However, if salât was performed prior to pouring the water, it will be necessary to repeat the salât.
15. If one has applied tinsel or some other decorative paint on the forehead and does not wash it thoroughly, but just pours water over it, then wudhu will not be completed. It should be removed before washing the face.
16. After having performed the wudhu, *Surah al-Qadr* should be recited.

Thereafter the following *dua* should be recited:

اللهم اجعلني من التوابين واجعلني
من المتطهرين

["O Allah! Make me of the repentants, and make me of the purified, and include me among Your pious servants."]

17. After having performed the wudhu, it is preferable to read two rakâts of *nafl* salât. This salât is called *Tahiyyatul wudhu*. Great reward and merit has been mentioned in the Hadith in regard to this salât.
18. If one had made wudhu for a particular salât, and thereafter the next salât time entered without the wudhu having broken, then it will be permissible to read salât with that same wudhu. However, if the person repeats the wudhu, he will be greatly rewarded.
19. Once wudhu has been made and has not broken as yet, then as long as no act of worship *(ibâdat)* has been performed with that wudhu, it will be *makruh* to make a new wudhu. Based on this, if a person makes wudhu while bathing, then he should read his salât with that same wudhu. Without that wudhu breaking, he should not make a new wudhu. However, if a person has read even just two rakâts of salât with that first wudhu, then there will be no problem in making a second wudhu. In fact, there is reward in making a second wudhu.
20. If someone's hands or feet are cracked and he filled them with wax, an ointment, or some other medicine (and he fears some harm by removing it) then his wudhu will be regarded as complete if he just poured water over it without having removed the medicine.
21. If water did not reach the heels or some other place while making wudhu, and only after completing the wudhu one realized that a particular place is dry, it will not be sufficient to merely pass the hand over that place. Instead, water will have to be poured over it.
22. If there is a sore or some other wound on the hands, feet, etc. and one fears that it would be harmful to pour water over it, then water should not be poured. Instead, the wet hand should

be passed over the wound. This is called *masah*. If this is harmful, *masah* should not be made and that place should be left out.

23. If a wound has been bandaged and it will be harmful to open the bandage and make *masah* over the wound, or it will be difficult and painful to open the bandage, then in both cases it will be permissible to make *masah* on the bandage. But if this is not the case, the bandage will have to be removed and *masah* will have to be made on the wound.
24. If the wound is not under the entire bandage, then after opening the bandage, that portion which is not wounded should be washed if possible. However, if it is not possible to open the bandage, *masah* should be made on both the portions- the wounded and the unwounded portions.
25. In case of a fracture where splints and pads are applied, the above directions will apply. That is, as long as the splints cannot be opened, it will be sufficient to make *masah* over it. The same rule will apply to plasters - that is, if *masah* cannot be made on the wound, the plaster should be removed and *masah* should be made on the gauze. But if there is no one to help in opening and closing the plaster, then it will be sufficient to make *masah* on the plaster itself.
26. In the case of bandages, splints, plasters, etc. it is preferable to make *masah* on the entire covering. If this is not possible, then it will be permissible to make *masah* on more than half of the covering. However, it is not permissible to suffice with *masah* on half or less of the covering.
27. If after performing *masah*, the bandage, plaster, etc., opens up and one sees that the wound has not healed as yet, then it should be re-tied and the previous *masah* will suffice. However, if the wound has healed and there is no need to bandage it again, then the *masah* will be broken. That portion should be washed and salât performed. There is no need to repeat the entire wudhu.
28. *Khilâl* [passing of wet fingers] of the beard should be made three times after having washed the face. *Khilâl* should not be made more than three times.
29. It is *fardh* to wash the chin as long as there is no hair of the beard on it, or if there is, it is so little that the skin can be seen.
30. It is *fardh* to wash that part of the lips which can be seen after the lips are closed.
31. If the hair of the beard, moustache and eyebrows is so thick that the skin cannot be seen, then it is not *fardh* to wash that skin which is hidden. That hair is actually in place of the skin. To pour water over it is sufficient.
32. If the hair of the eyebrows, beard, or moustache is so thick that the skin cannot be seen, then in such a case it is *wajib* to wash that hair which falls within the boundaries of the face. It is not *wajib* to wash the hair that is beyond the boundaries of the face.
33. If a person's piles come out, his wudhu will break irrespective of whether it went back inside on its own, or by pushing it back with a stick, a cloth, or his hand.
34. If semen comes out without any desire, wudhu will break. For example, a person carried a very heavy weight, or jumped from an elevated place and due to this shock semen came out without any desire.
35. If there is some defect in one's senses, but this defect does not reach the stage of insanity or unconsciousness, his wudhu will not break.
36. If a person sleeps away and laughs (in his sleep) while in salât, his wudhu will not break.
37. By laughing in a *janaza salât* or in a *sajdah tilâwat* wudhu will not break irrespective of whether the person is mature or immature.

Factors that break and do not break wudhu

1. The passing of stool, urine and wind breaks wudhu. However, if one passes wind from the forepart, as it occassionally happens because of sickness, wudhu will not break. If some worms or stones come out from the front or back, then too wudhu will break.
2. If a worm comes out from a wound, or from the ear, or if a piece of flesh falls off from a wound and no blood comes out; then in all these cases wudhu will not break.
3. If one was bleeding, or his nose was bleeding, or is injured and begins to bleed, or blood comes out from small boils (and pimples,etc.), or bleeds from any other part of the body, or some matter or pus comes out - then in all these cases wudhu will break. However, if the blood or pus remains on the mouth of the wound and does not flow over it, wudhu will not break. Based on this, if a person is pricked by a pin and blood comes out, but does not flow, then wudhu will not break.
4. If a person sneezes and some clotted, dry blood comes out, wudhu will not break. wudhu will only break if it is thin and flows. If a person inserts his finger in his nose, and after removing it sees a spot of blood which is more like a stain on his finger but does not flow, wudhu will not break.
5. If a pimple or boil in the eye bursts, or the person bursts it himself - and its liquid flows within the eye, wudhu will not break. But if it flows out of the eye, wudhu will break. In the same way, if a pimple or boil bursts in the ear, then as long as the pus remains in the canal and does not flow to a place whose washing is necessary when making ghusl, wudhu will not break. But if it flows to such a place which is necessary to wash when making ghusl, wudhu will break.
6. If someone scratches the skin of his boil or pimple and he sees some blood or pus underneath it, and it remains in the same place without flowing out, wudhu will not break. But if it flows out, wudhu will break.
7. If a wound is very deep, then as long as the blood or pus from it remains there and does not come out and flow onto the body, wudhu will not break.
8. If the blood of a sore does not come out on its own, but is forced out, then wudhu will also break if it flows.
9. If blood oozes out of a wound and it is covered with some dust, or dabbed with a cloth, and again it oozes out, and again he dabs it - and this is done repeatedly - then he should think for himself and deduce that had he not dabbed at it, the blood would have flowed, and therefore wudhu would break. And even if he did dab at it, it would not have flowed, then wudhu will not break.
10. Someone notices blood in his saliva: if the blood is very little and the colour of the saliva is whitish or yellowish, wudhu will not break. But if the blood is equal to or more than the saliva, and the saliva is reddish in colour, wudhu will break.
11. If something is bitten with the teeth and a blood stain is found on that thing, or if the teeth were brushed and some redness is seen on the brush - and despite all this no blood or redness is seen in the saliva then wudhu will not break.
12. If one is bitten by a leech and so much of blood flows into it that if the leech is dissected, blood will begin to flow, wudhu will break. But if the leech has sucked out very little blood, wudhu will not break. If a mosquito, fly, bee, or bug sucks out blood, then wudhu will not break.

13. If someone has an ear-ache and, on account of that, water comes out of it continuously - then this water will be regarded as impure even if there is no sore or pimple. The mere flowing of that water will break wudhu if it flows to a place which is fardh to wash during ghusl. Similarly, if water flows from the nose and this is accompanied by pain, then too wudhu will break. Similarly, if there is pain in the eyes and they are sore, and in addition to this they water or tears come out, then too wudhu will break (as in the case of pink eyes). But if there is no pain in the eyes nor are they sore, then wudhu will not break by the mere flowing of tears.
14. If water comes out from the nipple (of a male or female) and this is accompanied by pain, then this water is also regarded as impure and wudhu will therefore break. But if this is not accompanied by pain, the water will not be impure and wudhu will not break.
15. If someone vomits out food, water or bile, and it is a mouthful, wudhu will break. But if it is not a mouthful, wudhu will not break. "Mouthful" here means that the vomit cannot stay in the mouth except with difficulty. If a person vomits phlegm only, wudhu will not break irrespective of the amount and irrespective of whether it was a mouthful or not. If blood comes out in the vomit and it is thin and flowing, then wudhu will break irrespective of whether it is less or extra, and irrespective of whether it is a mouthful or not. But if the blood comes out in clots or bits and pieces, then wudhu will only break if it is a mouthful.
16. If one vomits small quantities several times and all these quantities would have equalled a mouthful, and in addition to this the person still feels nauseous after each time that he vomits, wudhu will break. But if a person does not feel nauseous after vomitting the first time, but feels better, and later feels nauseous and vomits a little, and again feels better, and then feels nauseous a third time and vomits a little again - then wudhu will not break.
17. If one falls asleep while lying down, or falls asleep while leaning on something for support and gets into such a deep sleep that if that support is removed, he will fall - wudhu will break. If one falls asleep while sitting or standing in salât, wudhu will not break. But if one falls asleep while in *sajdah*, wudhu will break.
18. If one is not in salât and falls asleep while sitting down with his buttocks pressed on his heels and without leaning against a wall or anything else - then wudhu will not break.
19. While sitting, if one is suddenly overcome by sleep and falls down, then wudhu will not break if the person's eyes open immediately after falling down. But if even a few moments lapse for the eyes to open, wudhu will break. But if, in the sitting position, the person sways from side to side without falling down, wudhu will not break.
20. If one falls unconscious, or loses his senses because of insanity, then wudhu will break even if the unconsciousness or insanity was for a few moments. Similarly, if some drug or intoxicant is consumed and one is intoxicated to the extent that he cannot walk properly and his steps are unsteady - then too wudhu will break.
21. If one laughs so loudly in salât that he hears the laughter himself and those near him hear it as well, then both wudhu and salât will break. If only the one who laughed hears the laughter and those near him do not hear it, then only salât will break and not the wudhu. But if one only smiles without any sound coming out, neither the wudhu nor the salât will break. However, if an immature person *(na-bâligh)* laughs aloud in the salât, or if a mature person *(bâligh)* laughs while making *sajdah-e-tilawat* - then wudhu will not break. However, the *sajdah-e-tilawat* (of the mature person) and the salât (of the immature person) will break.
22. If liquid comes out from the front organ by touching a person of the opposite sex or merely having such thoughts, wudhu will break. This liquid which comes out at the time of excitement or passion is called *mazi* (pre-coital fluid).
23. If, due to illness, some sticky fluid similar to mucus, comes out from the front organ, then as a

precaution it should be regarded as impure. By it coming out, wudhu will break.

24. If a drop of urine or pre-coital fluid comes out from the urinary passage, but remains within the foreskin, even then wudhu will break. In order for wudhu to break, it is not necessary for any liquid to come out from the foreskin.
25. If a man's organ touches the private part of a woman and there is no cloth or any such barrier between them, wudhu will break. Similarly, if the private parts of two women touch each other, wudhu will break. But to indulge in such acts is a very serious sin. In both instances, whether any fluid comes out or not, wudhu will break.
26. If after performing wudhu, one clipped one's nails, or scratched the dead skin of a wound - then no harm comes to the wudhu. It is not necessary to repeat the wudhu, nor does one have to wet that place.
27. If after performing wudhu, one sees the private area *(aurah)* of someone, or one's own private area gets exposed, or one had a bath or made wudhu while being naked - then in all these cases wudhu will remain and there will be no need to repeat it. However, it is a great sin to intentionally look at someone's private area, or to intentionally expose one's own private area.
28. That substance whose discharge causes wudhu to break is regarded as *najis* (impure) and that which does not break wudhu will not be *najis*. Based on this if a little blood oozes out but does not flow out of the mouth of the wound, or if vomitting takes place and it is not a mouthful, and food, water, pus or clotted blood came out - then this blood and this vomit will **not** be *najis*. If it falls on the clothing or the body, it will not be obligatory to wash it off. If vomitting was a mouthful, or if blood flowed out of the wound, both will be regarded as impure and necessary to wash. If (immediately) after vomitting a mouthful, one touched a utensil of water with one's mouth, then that utensil will also become impure. It is therefore advisable to take water in one's palms.
29. The same rule will apply to a small child who has been fed with milk and thereafter vomits it out. That is, if it is not a mouthful, it will not be impure, and if it is a mouthful, it will be impure. If the mother performs her salât without washing out that vomit from her clothing, her salât will not be in order.
30. If one remembers making wudhu but is unsure as to whether the wudhu is still intact or broken, the wudhu will be regarded as not broken. Salât with that wudhu will be proper but it is preferable to repeat the wudhu.
31. If someone is in doubt as to whether a particular limb has been washed in wudhu or not, then that part should be washed. But if the doubt crops up after completing the wudhu, he should not worry, wudhu is complete. But if he is certain that a particular thing has been left out, he should complete it.
32. It is not permissible to touch the Qur'ân without wudhu. But if it is touched with a cloth which the person is not wearing, then it will be permissible. To touch it with a scarf or sleeve of a shirt while it is being worn will not be permissible. But if he touches it while it (i.e. the scarf or shirt) is not being worn, it will be permissible. It is permissible to read the Qur'ân from memory without wudhu. If the Qur'ân is open and one looks into it and reads from it without touching it, then this is also permissible. In the same way, it is not permissible to touch an amulet *(ta'wiz)* or a plate on which the verses of the Qur'ân are written without wudhu.
33. To touch any page of the Qur'ân is *makruh tahrimi* (not permitted) irrespective of whether he touches that part where something is written or that part which is blank. But if it is not the whole Qur'ân, but one complete verse written on a page, or cloth, or thin skin, and the balance of it is blank; then it is permissible to touch the blank portion if the hand does not touch the verse.

34. It is **not** *makruh* to write the Qur'ân (without wudhu) as long as the written portion is not touched and only the blank places are touched. But according to Imam Muhammad (rahmatullahi alayhi) even the blank place cannot be touched. As a precaution, this is best. The first ruling was according to Imam Abu Yusuf (rahmatullahi alayhi). The same difference of opinion exists in the previous *mas'ala* as well. This rule only applies to anything other than the Qur'ân, such as a piece of paper, cloth, etc. on which some verse is written and the balance of it is blank.
35. It is **not** *makruh* to give the Qur'ân to immature children if they are in a state which requires wudhu.
36. As regards heavenly books other than the Qur'ân, such as *Torah, Zabur* and *Injil*; it is *makruh* to touch only those places where something is written without wudhu. To touch the blank places is not *makruh*. The same rule applies to those verses of the Qur'ân whose recitation has been abrogated or cancelled.
37. After having made wudhu one has a doubt that a part has not been washed but he does not know exactly which part it was. In order to get rid of this doubt, he should wash his left foot. Similarly, if in the midst of making wudhu he has a doubt, then in such a case, he should wash the last part. For example, if after washing the hands up to the elbows he has a doubt, then he should wash his face. Or, while washing the feet he has a doubt, then he should wash his hands up to his elbows. All this will apply when a person has such doubts occasionally. As for the person who experiences these doubts most of the time, he should not worry about them but regard his wudhu as complete.
38. It is not proper to make wudhu on the floor of the musjid. But if it is made in such a way that it does not fall on the floor of the musjid, then there is no harm in it. The carelessness of dropping water on the musjid floor is prevalent in many places.

GHUSL

[Bath]

1. The person taking a bath should first of all wash both hands up to the wrists. Then wash the private parts. The hands and private parts should be washed irrespective of whether there is any impurity on them or not. Both these have to be washed under all conditions. Thereafter, any impurity found on the rest of the body should be washed. Then make wudhu. If one is sitting on a stool or stone while bathing, then the feet should also be washed when making wudhu. But if one is sitting in a place where the water accumulates and he will have to wash the feet again after completing the ghusl, then the entire wudhu should be made but the feet should not be washed. After performing wudhu, pour water on the head three times. Thereafter pour water over the right and left shoulders three times each in such a way that water reaches the entire body. Thereafter move from this place and go to a clean spot and wash the feet. If the feet were washed when making wudhu there will be no need to wash them again.
2. Whilst pouring water over the body the first time, rub the body well so that water reaches everywhere properly and no place remains dry.
3. The above method of ghusl is according to the *sunnah*. Some of the items explained above are *fardh* without which ghusl will not be complete and the person will remain impure. Some other items are *sunnah*. Observing them entails reward, and by not carrying them out, ghusl will still be complete. The *fardh* acts are only three:

(a) To gargle the mouth in such a way that water reaches everywhere.
(b) To wash the nose up to the soft bone.
(c) To pour water over the entire body.

4. While bathing, one should not face the *qiblah*. Too much of water should not be used, nor should so little be used, that one is unable to wash thoroughly. The bath should be taken at such a place that no one can see the bather. One should not talk while bathing. After bathing, the body should be wiped with a cloth or towel. The person should hasten to cover his body to the extent that if the feet were not washed when making wudhu, then when he moves from the place of ghusl, he should cover himself up first and then wash the feet.
5. If the bathing place is secluded where no one can see, then it is permissible to bath naked, irrespective of whether one is standing or sitting and irrespective of whether the roof is covered or not. However, it is better to sit and bath because there is more modesty in this. To expose the body from the navel to below the knees before anyone is a sin. Many women bath completely naked in the presence of other women. This is a very evil and shameful act.
6. Once water reaches the entire body, and the mouth and nose are washed; ghusl will be complete irrespective of whether one made intention for ghusl or not. Based on this, if someone stands in the rain in order to cool himself, or falls in a pool, etc. and in doing so the entire body gets wet and the mouth and nose are also washed - then ghusl will be complete. Similarly, it is not necessary to read the *kalimah* or to read it and blow on the water at the time of making ghusl. Whether one reads the *kalimah* or not, one will still get purified. In fact, it is better not to read the *kalimah* or any other *dua* while bathing.
7. Even if an area equal to a hair's breadth is left dry, ghusl will not be complete. In the same way, if one forgets to gargle the mouth or wash the nose, ghusl will not be complete.
8. 8. If after having a bath, one remembers that a particular area was left dry, then it is not necessary to repeat the entire ghusl. Instead, only that dry area should be washed. However, it is not sufficient to merely pass the wet hand over that area. Some water should be taken and poured over that area. If a person forgets to gargle the mouth, he should gargle it. And if a person forgets to wash the nose, he should wash it. In other words, whichever part has been left out, should be washed. It is not necessary to repeat the entire ghusl.
9. If, due to some illness, it would be harmful to pour water on the head, and he left out the head and washed the rest of the body, even then ghusl will be complete. But once the head has healed, it should be washed and it will not be necessary to repeat the entire ghusl.
10. In ghusl it is *fardh* to wash the foreskin of the front organ. If water does not reach there, ghusl will not be complete.
11. If the hair of the head is not plaited, then it is *fardh* to wet all the hair and the roots of the hair. If even one hair is left dry, or water did not reach even one root, ghusl will not be complete. However, if the hair is plaited, it is not necessary to wash it. But it is *fardh* to wet all the roots of the hair. Even one root should not be left dry.
12. Nose, ear and finger rings should be moved so that water reaches the holes. Even if ear-rings are not worn, one should try and put water into the holes. It should not happen that water does not reach and ghusl remains incomplete. If rings are so loose that without moving them water will reach below them, then it won't be necessary to move them. Instead, it will be *mustahab* to move them.
13. If dough gets stuck under the nails and gets dry and water does not go there, then ghusl will not be complete. When one remembers and sees the dough, it should be removed and water poured there. If any salaat was offered prior to pouring water, that salaat will have to be

repeated.

14. If the hands or feet get cracked and some wax, ointment, or some other medication is applied; then it is permissible to suffice with pouring water over the area.
15. Care should be taken that water reaches the nose and the navel. If water does not reach, ghusl will not be complete.
16. If the mouth was not gargled at the time of bathing, but instead a mouthful of water was drunk in such a way that the water reached the entire mouth, ghusl will be complete because the object is that water should reach the entire mouth, irrespective of whether one gargles or not. However, if one drinks water in such a way that water does not reach all parts of the mouth, then this drinking will not be sufficient. One will also have to gargle the mouth.
17. If oil has been applied on the head, hands or feet in such a way that when water is poured, it passes off without wetting those parts, then there is no harm in this. Once water has been poured on the entire head and body, the ghusl will be complete.
18. If betel nut (or other such food particle) gets stuck between the teeth, it should be removed with a toothpick. If, for some reason, water does not reach between the teeth, ghusl will not be complete.
19. If there is tinsel or decorative paint on the forehead, or some sort of gum has been applied in such a way that the hair will not get wet properly, then the gum should be removed and the tinsel washed. If water does not reach under the gum but just flows over it, ghusl will not be complete.
20. If someone has applied a lot of lipstick, etc. it should be removed first and then the mouth should be gargled. If not, ghusl will not be complete.
21. Someone has a very sore eye and because of this a lot of pus came out and became dry in such a way that if it is not removed, water will not reach below it. It will therefore be *wajib* to remove it. Without removing it neither wudhu nor ghusl will be complete.

Things or acts which make ghusl obligatory

1. If semen is discharged out of passion while one is awake or asleep, ghusl becomes *wajib* irrespective of whether it is discharged by touching a person of the opposite sex, or by having any such thoughts or fantasies, or by any other way -in all cases, ghusl will be *wajib*.
2. If one awakens and sees semen on his clothing or body, ghusl will be *wajib* irrespective of whether one sees a dream or not.

   Note: At the time of excitement, in the beginning a particular fluid which increases the excitement, comes out. This fluid is called *mazi* (pre-coital fluid). When climax is reached and one is satiated, the liquid which comes out at that time is called *mani* (semen). That which distinguishes the two is that when semen comes out, one becomes satisfied and his passion is cooled, while the coming out of *mazi* does not decrease the excitement but increases it. Furthermore, *mazi* is thin while semen is thick. The discharge of *mazi* does not make ghusl obligatory; however, wudhu breaks.
3. When the glans of the penis enters the vagina and is not visible, ghusl becomes *wajib* irrespective of whether semen was discharged or not. The insertion of the penis in the front

makes ghusl obligatory irrespective of whether semen is discharged or not. If it is inserted in the anus, then too ghusl will be obligatory. However, it is a major sin to insert or ask someone to insert the penis into the anus.

4. That blood which is discharged monthly is called *haidh* (menstruation, or monthly period). When this blood ss flowing, ghusl becomes obligatory. That blood which is discharged after child-birth is called *nifaas*. Ghusl also becomes obligatory when this blood ss flowing. In short, ghusl becomes obligatory in four conditions:

   (a) Discharge of semen out of excitement.
   (b) Entry of the glans of the penis into the vagina (or anus).
   (c) At the end of menstruation.
   (d) At the end of *nifaas*.
5. If a person has sexual intercourse with a minor girl, ghusl will not be obligatory on her. But in order to get her into the habit, she should be made to bath.
6. While sleeping, one has a wet dream and even experiences some excitement. However on awakening, one notices that no semen was discharged. Ghusl will therefore not be obligatory. However, if semen was discharged, ghusl will be obligatory. If there is any wetness on the clothing or body, but one is in doubt as to whether it is *mazi* or semen, then too it will be obligatory to make ghusl.
7. A little semen comes out and one therefore had a bath. After bathing, more semen comes out. It will be obligatory to bath again. If after bathing, the husband's semen comes out of the wife's vagina, the ghusl will be complete and it will not be necessary to repeat it.
8. If, due to some sickness, or some other reason, semen comes out of its own accord, and there was no excitement or desire, then ghusl will not be obligatory, but wudhu will break.
9. The husband and wife were sleeping on one bed. When they awoke, they saw stains of semen on the bed-sheet. However, neither the husband nor the wife remember seeing any dream. As a precaution, both of them should have a bath because it is not known as to whose semen it is.
10. If any non-Muslim accepts Islam, it is *mustahab* for him to have a bath.
11. If someone gives ghusl to a dead person, it is *mustahab* for that person to have a bath.
12. If one upon whom ghusl is obligatory, wishes to eat or drink something before going for a bath, he should first wash his hands, face and gargle his mouth. Thereafter he should eat and drink. But if he eats or drinks without washing his hands and face, there is no sin in this.
13. It is not permissible for the one on whom ghusl is obligatory, to touch the Quran, read it or to enter a musjid. However, it is permissible to take the name of Allah, to read the *kalimah* or to read *durood shareef* (salutations upon Rasulullah sallallahu alayhi wa sallam). Rules similar to these will Insha Allah be explained in detail in the chapter on menstruation.
14. To touch the books of *tafsir* (commentaries of the Quran) without bathing or without wudhu, is *makruh*. To touch a Quran with its translation is *haraam*.(Note: this prohibition is in regard to the one upon whom ghusl is obligatory).

Additional rules concerning ghusl

In order to purify one's self from *hadath-e-akbar*, ghusl is *fardh*. There are four causes of *hadath-e-*

akbar:

The First Cause

The first cause is the coming out of semen. That is, the coming out of semen from its place and out of the body with desire. This is irrespective of whether it comes out while one is asleep or awake, unconscious or conscious, through sexual intercourse or without sexual intercourse, by thinking or imagining, or by fondling one's private part, or in any other way.

1. If the semen was ejaculated from its place with desire, but at the time of actually coming out of the private part there was no desire, even then ghusl will become *fardh*. For example, the semen came out of its place with desire but he sealed the exit by holding it with his hand or placed cotton wool or something else over it. After some time when his desire or excitement subsided, he removed his hand or the cotton wool from the exit and the semen came out without any desire. Even then ghusl will be *fardh*.
2. Semen came out of his penis and he made ghusl. After having made ghusl, semen came out again without desire. In this case, the first ghusl will be nullified and it will be *fardh* to make ghusl again. This is on the condition that this second semen comes out before sleeping, or before urinating, or before taking forty steps or more. But if he read salaat before this semen could come out a second time, the salaat will be valid and it will not be necessary to repeat it.
3. After urinating, semen came out of a persons penis. Ghusl will be *fardh* on him as long as it came out with desire.
4. If anyone (man or woman) awakens from his sleep and notices some wetness on his body or clothing, then there can be many possibilities in this. From among these possibilities, ghusl will become *fardh* in eight conditions: (a) a person has conviction or is quite sure that it is semen and even remembers having a wet dream, (b) he is convinced that it is semen but does not remember having a wet dream, (c) he is convinced that it is pre-coital fluid *(mazi)* and even remembers having a wet dream, (d) he is not sure as to whether it is semen or pre-coital fluid but remembers having a wet dream, (e) he is not sure as to whether it is semen or *wadi* (liquid that precedes urine) but remembers having a wet dream, (f) he is not sure as to whether it is pre-coital fluid or *wadi* but remembers having a wet dream, (g) he is not sure as to whether it is *mani, mazi,* or *wadi* but remembers having a wet dream, (h) he is not sure as to whether it is *mani* or *mazi* and does not even remember having a wet dream.
5. A person has not circumcised himself and semen comes out from his penis and goes into that skin which is removed when circumcision takes place. Ghusl will become *fardh* on him even though the semen may not have come out of that skin.

The Second Cause

The second cause of *hadath-e-akbar* is insertion *(eelaaj)*. That is, the insertion of the glans of the penis with desire into the vagina of a living woman or into the anus of any other person irrespective of whether the person is a man, woman or hermaphrodite and irrespective of whether semen comes out or not. Ghusl will become *fardh* on both of them if the condition is found in both of them, i.e. if both of them have reached the age of puberty. If this condition is only found in one of them, ghusl will only be *fardh* on the one in whom the condition is found.

1. If a woman is under age but not so small that if one has intercourse with her there is a fear of the vaginal tissues tearing to such an extent that the vagina and anus will virtually come together; then by the insertion of the glans of the penis into her vagina ghusl will become *fardh* on the man if he has reached the age of puberty. (However, if there is the

aforementioned fear in a very minor girl, then mere insertion of the penis does not render ghusl obligatory.)

2. If a person whose testicles have been cut off inserts his penis into the back part of anyone or the vagina of a woman, ghusl will be *fardh* on both of them if both are mature. Alternatively, it will be *fardh* on the one who is mature.
3. If the glans of a person has been cut off, it will be calculated according to the balance of his organ. That is, if from the balance of his organ, he inserts equal to the extent of the glans, ghusl will be *fardh*. If it is less than that, it will not be *fardh*.
4. If a man wraps his private part with a cloth, etc. and then inserts it, then ghusl will become *fardh* if he can perceive the heat of the body. However caution demands that it becomes *fardh* irrespective of whether one feels the heat or not.
5. If a woman inserts the penis of a man who has no desire, the penis of an animal, a stick or any other object, or her own finger into her vagina out of passion - even then ghusl will become *fardh* on her irrespective of whether seminal fluid comes out or not.

The Third Cause

Purification after menstruation.

The Fourth Cause

Purification after *nifaas*.

Those conditions when ghusl is not *fardh*

1. If semen does not come out with desire from its actual place, ghusl will not be fardh even if it comes out from the exit. For example, a person lifted a heavy weight, fell from an elevated place, or someone hit him and out of this shock semen came out without any desire. In this case ghusl will not be *fardh*.
2. If a man has intercourse with any under-aged woman, ghusl will not become *fardh* on condition that semen does not come out and that woman is so young that one fears that by having intercourse with her, her private parts will become connected.
3. If a person wraps his penis with a cloth and has intercourse, then ghusl will not become *fardh* on condition that the cloth is so thick that he does not feel the heat of the body, nor does he get any enjoyment from the intercourse. But as a precaution, it is best to say that the moment the glans is inserted, ghusl becomes *wajib*.
4. If a man inserts less than the size of the glans of his penis, ghusl will not be *fardh*.
5. By the emission of *mazi* and *wadi*, ghusl does not become *fardh*.
6. Ghusl is not *fardh* in the case of *istihaada*.
7. If a person has the sickness of continuous flowing of semen, then due to this flowing, ghusl will not be *fardh* on him.
8. On awakening, some wetness is noticed on the clothes. In the following cases ghusl will **not** be compulsory: (a) he is convinced that it is *mazi* and does not even remember having a wet dream, (b) he is in doubt as to whether it is semen or *wadi* and does not even remember having a wet dream, (c) he is in doubt as to whether it is *mazi* or *wadi* and does not remember having a wet dream, (d) he is convinced that it is *wadi*, but remembers having a wet dream, (e)

he is convinced that it is *wadi* and does not even remember having a wet dream, (f) he is in doubt as to whether it is *mani*, *mazi*, or *wadi* and does not remember having a wet dream. Note: As a precaution, it will be *wajib* to make ghusl in the first, second and sixth cases. If he does not make ghusl, his salaat will not be valid and he will be committing a grave sin. This is because there is a difference of opinion between *Imam Abu Yusuf* and *tarafayn*, i.e. *Imam Abu Hanifah* and *Imam Muhammad*. *Imam Abu Yusuf* says that ghusl is not *wajib*, while *tarafayn* say that it is *wajib* and the *fatwa* is according to what *tarafayn* say.

9. By injecting something into the anus, ghusl does not become *fardh*.
10. If a man inserts his penis into the navel of a man or woman, ghusl will not become *fardh* if semen does not come out.
11. In his dream a person sees his semen coming out and he even experiences satisfaction upon its emission. However he does not see any wetness or any other traces on his clothing. Ghusl will not be *fardh* in this case.

Those conditions when ghusl is *wajib* [obligatory]

1. A disbeliever accepts Islam and while he was in the state of *kufr* he experienced *hadath-e-akbar*. He did not have a bath, or if he did, it was not considered to be a valid ghusl in Islam. After accepting Islam, ghusl will become *wajib* on him.
2. If a person reaches puberty before the age of fifteen and he experiences his first wet dream. As a precaution, ghusl will be *wajib* on him. If he has any wet dreams after this or after the age of fifteen, ghusl will be *fardh*.
3. To give a bath to the dead body of a Muslim is *fardh-e-kifayah.*

Those conditions when ghusl is *sunnat*

1. It is sunnat to make ghusl on Fridays at any time after *Fajr* salaat until the time of *Jumuah* salaat for those upon whom *Jumuah* is *wajib*.
2. It is sunnat to make ghusl after *Fajr* salaat on the days of *Eid* for those upon whom *Eid* salaat is *wajib*.
3. It is sunnat to make ghusl when donning the *Ihraam* for *Hajj* or *Umrah*.
4. It is sunnat for the person performing *Hajj* to make ghusl after *zawaal* (mid-day) on the day of *Arafah* (ninth of *Zil Hijjah*).

Those conditions when ghusl is *mustahab*

1. It is mustahab to make ghusl upon accepting Islam if one is pure from *hadath-e-akbar*.
2. A boy or girl reach the age of fifteen and until now there is no sign that they have reached puberty. It is mustahab for them to make ghusl.

3. It is mustahab to make ghusl after cupping (removing of dirty blood from the body), after recovery from insanity, intoxication, and unconsciousness.
4. After bathing the dead, it is mustahab for the one who gave the bath to make ghusl.
5. It is mustahab to make ghusl on the night of *Bara'at*, i.e. fifteenth of *Sha'baan*.
6. Ghusl is mustahab for the one who identifies *Lailatul Qadr* (the night of power).
7. It is mustahab to make ghusl when one intends entering *Madinah Munawwarah*.
8. In order to stay in *Muzdalifah* on the tenth of *Zil Hijjah*, it is mustahab to make ghusl after *Fajr*.
9. Ghusl is mustahab for *Tawaaf-e-Ziyaarat*. (this *tawaaf* is made during *Hajj*).
10. Ghusl is mustahab at the time of pelting the shaytaan.
11. Ghusl is mustahab for offering the salaats of *Kusuf* (solar eclipse), *Khusuf* (lunar eclipse) and *Istisqaa'* (salaat read for rains).
12. Ghusl is mustahab for offering the salaat of *Khauf* (fear and calamities).
13. It is mustahab to make ghusl when repenting for any sin.
14. Ghusl is mustahab for the traveller upon returning to his home or country.
15. Ghusl is mustahab when going to a gathering and when wearing new clothes.
16. Ghusl is mustahab for the one who is about to be killed.

Rules concerning *hadath-e-akbar* (major impurity)

1. When ghusl becomes *fardh* on a person, it is *haraam* for him to enter a musjid. However, it will be permissible if there is a dire need. For example, the door of someone's house opens out into the musjid and there is no other way for him to come out nor is there any other place where he could stay. It will be permissible for him to make *tayammum* and go into the musjid. Or, for example, there is a fountain, well, or pond of water in the musjid and there is no water anywhere else.; To make *tayammum* and go into that musjid will be permissible.
2. It will be permissible for such a person to go into the *Eid-gah*, the *madrasah*, the *khanqah*, etc.
3. When a woman is in a state of menstruation or *nifaas,* it is not permissible to look at the area between her navel and knees, it is not permissible to touch that area if it is not covered with any clothing nor is it permissible to have sexual intercourse with her.
4. It is permissible to do the following things with a woman who is in a state of menstruation or *nifaas*: to kiss her, to drink her left-over water, etc., to sleep next to her, to touch the areas above her navel and below her knees even if there is no clothing on them, to touch the area between her navel and knees if it is covered with a cloth. However, it is *makruh* to sleep separately or stay aloof from a woman on account of her bleeding.
5. A person awakes from his sleep and sees some wetness on his private part, and prior to sleeping he had an erection. Ghusl will not be fardh on him and that wetness will be regarded as pre-coital fluid. This is on the condition that he does not remember having a wet dream, nor is he convinced that the wetness is semen. If there is wetness on his thighs and clothes as well, ghusl will be obligatory on him.
6. If two men, or two women, or one man and one woman slept together on one bed; and after awakening they noticed some stains of semen on the bed and they do not know whose semen it is, nor did anyone else sleep on that bed prior to that; then in such a case ghusl will be *fardh* on both of them. But if someone had slept on that bed prior to this and the semen is dry, then

in both these cases ghusl will not be *fardh*.

7. Ghusl became *fardh* on a person but there is no secluded place. It will be wajib on a man to bath naked in front of other men. The same will apply to a woman in front of other women. But for a man to bath in front of women or a woman to bath in front of men is *haraam*. Instead, they should make *tayammum*.

SUITABLE AND UNSUITABLE WATER FOR WUDHU AND GHUSL

1. It is permissible to make wudhu and ghusl with rain-water and water from rivers, canals, springs, wells, dams and seas irrespective of whether the water is sweet or salty.
2. It is not permissible to make wudhu with the juice extracted from any fruit, tree, or leaf. In the same way, the water which comes out from a water-melon or sugar-cane, etc. cannot be used for wudhu or ghusl.
3. If something is mixed or boiled in water in such a way that it is no more referred to as water but is called by some other name, then wudhu and ghusl with it is not permissible. For example, wudhu is not permissible with any syrup, juice, soup, vinegar, rose-water, etc.
4. A pure substance falls in the water and some change has taken place in the colour, smell and taste of the water. However, that thing was not boiled in the water, nor was there any change in the density (liquidity) of the water. For example, some sand falls in flowing water, or saffron falls in the water and slightly changes its colour, or soap, or any such thing falls in the water - in all these cases wudhu and ghusl will be permissible with such water.
5. If anything has been cooked or boiled in water and it has changed its colour or taste, wudhu with such water will not be permissible. However, if any such thing is boiled in the water which purifies it and does not make it thicker, then wudhu with such water is permissible. For example, berry leaves are boiled in water to bathe a dead person. There is no harm in this. However, if a large quantity is boiled which causes the water to get thick, then wudhu and ghusl will not be proper with such water.
6. Water in which saffron or powder has been dissolved for dyeing a cloth cannot be used to make wudhu.
7. If milk is mixed in water and its colour is dominant, wudhu is not permissible. But if the milk was very little and did not affect the colour of the water, wudhu with it will be permissible.
8. If a small quantity of water is found in a jungle, one can continue using it for wudhu as long as its impurity *(najaasat)* is not established. wudhu should not be abandoned merely on the premise that perhaps it is impure. If, in the presence of such water, one makes *tayammum*, that *tayammum* will not be accepted.
9. Some tree-leaves fell in a well, etc. The water began to smell and its colour and taste also changed. wudhu with such water will still be permissible as long as its density does not change.
10. The water in which some impurity falls cannot be used for wudhu or ghusl irrespective of whether the impurity is little or plentiful. However, if the water is flowing, it will not be rendered impure by the falling of some impurity in it until and unless its colour, taste or smell changes. If due to the impurity, the colour, taste or smell of the water changes, then even flowing water will be impure and wudhu will not be permissible. That water which carries away grass, straws, leaves, etc. will be regarded as flowing water no matter how slowly it

flows.

11. A large pond or tank which measures about 5 x 5 metres and is so deep that when a handful of water is scooped from it, its bed is not visible - is also regarded as flowing water. If such an impurity falls into it which cannot be seen after having fallen into it, eg. urine, blood, wine, etc. then wudhu can be made from any of the four sides. But if an impurity which is visible, falls into it, eg. a dead dog, then wudhu cannot be made from that side in which it fell. Any of the other sides can be used.

    But even in such a tank, if some impurity falls and changes the colour, taste or smell of the water, it will become impure.
12. The water of a tank measuring about ten by two and half metres or twelve and half by two metres, is also treated as 5 x 5 metres.
13. Impurity fell on the roof. When it rained, the water came down the drains. If half or more of the roof was impure then that water will be impure. If less than half of the roof was impure, that water will be pure. If the impurity is only near the drain and it is such that all the water comes down from that drain alone, then that water will be impure.
14. If water is flowing very slowly, wudhu should not be performed very hastily so that the water which was used does not come back in the hands.
15. If, from a tank measuring about 5 x 5 metres, water is taken from the place where the used water had fallen, this is also permissible.
16. If a non-Muslim or child puts his hand in the water, it will not become impure. However, if it becomes known that there was some impurity in the hands, the water will be impure. But because children cannot be trusted, it would be preferable not to use that water until some other water is not found.
17. If a living creature whose blood does not flow, eg. a mosquito, fly, wasp, gnat, scorpion, bee, etc. dies in the water or falls into it after dying, the water does not become impure.
18. If creatures which are born in water and remain in water all the time die, the water does not become polluted but remains pure. Such creatures are: fish, frogs, turtles, crabs, etc.

    If such creatures fall in anything else besides water, eg. vinegar, syrup, milk, etc. then even these liquids will not become impure. The rule is the same for the land and water frogs, i.e. their dead bodies do not pollute the water. However, if the land frog has flowing blood, then by its death the water, etc. will become impure. Note: The distinguishing feature between the land and water frog is that the feet of the water frog are webbed while those of the land frog are not webbed.
19. Creatures which live in water but are not born in water, such as ducks and water-fowls, if they die, the water becomes polluted and impure. Similarly, if they die outside and then fall in the water, it becomes impure.
20. If a frog, turtle, etc. dies in the water and disintegrates and breaks down into minute fragments and gets completely mixed in the water - even then the water will be pure. However, it is not proper to drink that water or cook food with it. wudhu and ghusl can be made with it.
21. By using water heated directly by the sun there is a fear of contacting leprosy. Therefore, wudhu and ghusl should not be made with such water.
22. When the skin of a dead animal is dried or treated chemically in such a way that the water is removed completely and when stored it does not get decomposed - then it becomes purified and salaat can be offered on it. It can also be used for making water bags. However, the skin of a pig can never be purified. All other skins can be purified. But to use or utilise the skin of

a human being is a major sin.

23. The skins of dogs, monkeys, cats, lions, etc. which become pure after treating them chemically can also be made pure by reciting *Bismillah* and slaughtering them. This is irrespective of whether they have been treated chemically or not. However, by slaughtering them, their meat does not become pure nor is it permissible to eat them.
24. The hair, horns, bones and teeth of dead animals are pure. If they fall in water, it will not become impure. However, if the bones, teeth, etc. have some fat of the dead animal on them, they will be regarded as impure, and if they fall in water, it will also be rendered impure.
25. The bones and hair of human beings are also pure. But to use them in any way is not permissible. Instead, they should be buried in the ground with respect.

RULES RELATING TO WELLS

1. When any impurity *(najaasat)* falls into a well, it becomes impure. By drawing out the water, it becomes purified. Irrespective of whether a little or a lot of impurity falls in it, all the water will have to be drawn out. Once all the water has been drawn out, it will become purified. It is not necessary to wash the gravel and walls of the well. All these will be automatically cleaned. In the same way, the rope and bucket will also be automatically cleaned once the well is purified. There is no need to wash these things.
   Note: Drawing out all the water means that so much of water is drawn out that all of it is finished to such an extent that even half a bucket cannot be filled.
2. If the excrement of a pigeon or sparrow falls into a well, it will not be rendered impure. However, the excrement of chickens and ducks will render it impure and all the water will have to be drawn out.
3. If a dog, cat, cow or goat passes urine in a well, or some other impurity falls into it, all the water will have to be removed.
4. If a human being, dog, goat, or any similar animal falls into a well and dies in it, all the water will have to be drawn out. If it dies outside and then falls into the well, the same rule will apply, i.e. all the water will have to be drawn out.
5. If any living creature, big or small, dies in a well and gets bloated or bursts, even then all the water will have to be drawn out. Based on this, if a rat or sparrow dies and gets bloated or bursts, all the water will have to be drawn out.
6. If a rat, sparrow, or any similar sized creature falls and dies, but does not get bloated or does not burst, then it is obligatory to draw out twenty buckets of water from the well. But drawing out thirty buckets is preferable. However, first the dead rat, etc. should be taken out, then only should one commence drawing out the water. If the rat was not taken out first, then whatever water was drawn out will not be considered. After removing the rat, that amount of water will have to be drawn out again.
7. The same rule applies to a chameleon which has flowing blood, i.e. if it dies without getting bloated, twenty buckets will have to be drawn out and thirty will be preferable. However, the

death of a lizard which does not have flowing blood does not render the water impure.

8. If a pigeon, fowl, cat, or any similar sized creature falls and dies without getting bloated, then it is obligatory to draw out forty buckets of water and preferable to draw out sixty buckets.
9. The water will be drawn out according to the bucket which is normally used for that well. If a bucket larger than the normal one is used, water should be drawn out proportionately: if it equals two buckets, it should be estimated accordingly. And if it equals four buckets, it should be estimated accordingly as well. In short, the water will be drawn out in proportion to the number of buckets that can be accomodated by this one bucket.
10. If there is such a large spring in the well that all the water cannot be drawn out and as you draw out of it, it begins to fill again - then in this case one should estimate the amount of water that is presently in the well and then draw out accordingly. <u>Note</u>: There are several ways of estimating the amount of water. One method is that for example the depth of the water is equal to five hands. So draw out 100 buckets continuously and then see the extent to which the water level has decreased. If it has decreased by one hand, then accordingly, five hands will equal 500 buckets. Another method is to call two pious Muslims who have knowledge about water and are able to estimate it. Water should be drawn out according to whatever estimate they give. However, if it is not possible to employ these methods, 300 buckets should be drawn out.
11. If a dead rat or any other creature came out of the well and it is not known as to when it fell into the well, nor has it burst or bloated, then whoever made wudhu from this well should repeat his salaat of one day and one night. And the one who washed his clothing in this well, should re-wash them. But if that dead creature got bloated or burst, then the salaat of three days and three nights should be repeated. However, those who have not made wudhu from this well do not have to repeat their salaat. All this is done as a precaution. Some *ulama* say that the well should be regarded as impure from the time its impurity has been established and all the previous wudhu and salaat will be proper. If anyone acts on this, it will also be proper.
12. If anyone upon whom ghusl is necessary goes down a well in search of its bucket and there is no impurity on his body or clothes, the well will not be rendered impure. Similarly, if a non - Muslim goes down and there is no impurity on his body or clothing, the well will remain pure. But if there is some impurity, the well will become impure and all the water will have to be drawn out. If one is in doubt as to whether the clothing is clean or not, even then the well will be regarded as pure. However, there is no harm if 20-30 buckets are drawn out in order to keep one's heart at ease.
13. If a goat or rat falls into a well and comes out alive, the water will be pure and there is no need to draw out anything.
14. If a rat is caught and wounded by a cat biting at it, thereafter it is left free and in this bleeding condition it falls into a well - then all the water will have to be drawn out.
15. A rat comes out of a drain and its body is covered with impurity. Thereafter it falls into a well. All the water will have to be removed irrespective of whether it dies in the well or not.
16. The tail of a rat was cut off and it fell into a well - all the water will have to be drawn out. The same rule applies to the tail of that lizard which has flowing blood.
17. If the thing with which the well becomes impure cannot be removed despite trying to do so, then the nature of the thing should be established. If the object is pure in itself, but is rendered impure by some other impurity, eg. impure clothing, a dirty ball, dirty shoes, etc. then one is excused from removing the object. Only the water should be drawn out. If the thing is impure by nature, eg. a dead creature, a rat, etc. then as long as it is not established that that thing has decomposed and turned into mud, the well cannot become pure. But once this has been

established, all the water should be drawn out and the well will now be pure.

18. The quantity of water which has to be drawn out could be drawn out all at once or little by little. It will be purified in any way.

THE LEFTOVER WATER OF ANIMALS

1. The leftover water of human beings is pure irrespective of whether the person is a disbeliever, or a woman is in her monthly period, or in *nifaas*. In all cases it will be pure. In the same way, the perspiration of all these persons is pure. However, if there is any impurity on the hands or mouth, that leftover water will become impure.
2. The leftover water of a dog is *najis*. If a dog puts its mouth in a utensil, it will become purified after washing it three times irrespective of whether the utensil is of clay or copper, etc. All these will be purified once they are washed. However, it is preferable to wash it seven times and thereafter to scrub it once with sand (or soap) so that it is thoroughly washed.
3. The leftover water of a pig is also impure. In the same way, the leftover water of lions, wolves, monkeys, jackals and all other ferocious animals is impure.
4. The leftover water of a cat, although pure, is *makruh*. In the presence of other water, it should not be used for wudhu. However, if no other water is found, it can be used for wudhu.
5. If a cat puts its mouth in milk or curry, etc. then a man whom Allah Ta'ala has bestowed with wealth should not consume it. But if a man is poor, he can consume it. There is no harm or sin in this. In fact, for such a person, its consumption is not even *makruh*.
6. A cat killed a rat. Immediately thereafter it put its mouth in a utensil. This will render it impure. But if it does so after some time, after having licked its mouth, it will not be impure but will remain *makruh*.
7. The leftover water of a fowl which is not encaged and which eats filth and dirty things is *makruh*. The leftover water of a fowl that is encaged is pure.
8. The leftover water of birds of prey such as hawks and falcons is also *makruh*. But those that are domesticated and are unable to eat dead animals, nor is there any doubt about any impurity being on their beaks - their leftover water is pure.
9. The leftover water of *halaal* animals such as sheep, goats, cows, buffaloes, antelopes, etc.; and *halaal* birds such as nightingales, parrots, doves, sparrows, etc., is all pure. Similarly, the leftover water of horses is also pure.
10. The leftover water of creatures which inhabit houses, such as snakes, scorpions, rats, lizards, etc. is *makruh*.
11. If a rat nibbles at a piece of bread, it will be better to break off that portion and then consume it.
12. The leftover water of a donkey or mule is pure but doubtful for wudhu. If only this water is present and no other water can be found, wudhu as well as tayammum will have to be made. One has the choice to make any one of the two first.
13. The sweat of animals whose leftover water is impure is also impure. And the sweat of those whose leftover water is pure is also pure. And those whose leftover water is *makruh*, their sweat is also *makruh*. The sweat of a donkey or mule is pure. If it comes on the clothing, washing it will not be obligatory but preferable.
14. If a domesticated cat comes and sits on someone or licks the hands or some other part of the body, then where ever it licks or where ever its saliva goes - all these will have to be washed. If it is not washed, but left as it is, then this is *makruh* and detestable.

15. The leftover food and drink of an unrelated person of the opposite sex is *makruh* if it is known that it is of a particular person. But if it is not known by whom it has been left behind, it will not be *makruh*.

TAYAMMUM

[Purifying with dust or sand where water is not available]

1. If someone is in a jungle and does not know where water could be found, nor is there anyone from whom he could find out, then in such a case he should make tayammum.

   But if he found someone who pointed out water within 1.6 kilometres and he is confident that this person is speaking the truth, or the person himself feels confident of finding water within 1.6 kilometres - then it will be necessary to search for water in such a way that it does not cause any harm or inconvenience to him or to his fellow companions. It is not permissible to make tayammum without searching for water. If one is definite that there is water within 1.6 kilometres, it will be obligatory to bring the water.
2. If water is available, but it is beyond 1.6 kilometres, it is not obligatory to go for the water. It will be sufficient to make tayammum.
3. If a person is about 1.6 kilometres from an inhabited area and water cannot be found before that, it will still be permissible to make tayammum. This is irrespective of whether one is a *musaafir* (traveller) or just came out for a short distance.
4. If one found a well on the way, but there is no bucket or rope to draw the water nor is there anyone from whom he can ask, even then tayammum will be permissible.
5. If water was found somewhere, but it is so little that the face, hands and feet can only be washed one time each, then tayammum will not be permissible. Instead, these parts should be washed once and masah of the head should be made. The other *sunnah* acts of wudhu could be left out. But if even this much is not available, tayammum should be made.
6. If, due to some illness, water is harmful and wudhu or ghusl will increase the illness or delay its healing, tayammum will be permissible. But if cold water is harmful and warm water is not, it will be obligatory to use warm water. However, if warm water is not available, tayammum may be performed.
7. If water is near, i.e. definitely within 1.6 kilometres, then it is not permissible to make tayammum. It is obligatory to bring the water and make wudhu. It is not permissible for women to abstain from going for the water and sufficing with tayammum merely because of shyness or *hijaab*. *Hijaab* of this sort which causes one to forego any ruling of the *Shariah* is not permissible and *haraam*. It will be obligatory for her to cover herself with a veil or sheet and bring the water. However, she should not make wudhu nor open her face and hands in front of others.
8. As long as wudhu cannot be made, one can continue making tayammum. No matter how many days pass, one should not allow any doubts or misgivings to creep in. Whatever purity is obtained from wudhu and ghusl, the same purity is obtained from tayammum. One should not think that by making tayammum the same purity is not obtained.
9. If water is being sold and one does not have the money, tayammum is permissible. If one has the money and it is more than what one will require for the fare, freight etc. of the journey, then to purchase the water will be obligatory. However, if the price of the water is so exorbitant that no one can afford it, then it will not be obligatory to purchase the water. Tayammum will

be permissible. If one does not have any spare money, it will not be obligatory to purchase the water. Tayammum will be permissible.

10. If it is extremely cold somewhere and there is a fear of dying or falling ill if one takes a bath and there is no blanket or any such warm thing with which one could warm one's self after bathing, then in such dire circumstances tayammum could be made.
11. If someone has wounds on more than half of his body, or is suffering from small-pox, then it is not obligatory on him to bath. Instead, tayammum could be made.
12. If tayammum was made in a field and there was water nearby but he did not know about it, then both the tayammum and the salaat are proper. When he comes to know about the water, there is no need to repeat the tayammum and salaat.
13. While on a journey, if someone else has water, then one should judge for oneself and see what one's heart says: "If you ask for the water the person will give you." In such a case it will not be permissible to make tayammum without asking for the water. And if the heart says: "If you ask for the water, that person will not give you." In such a case it will be permissible to make tayammum even without asking for water. But if after performing the salaat, he asked for the water and the person gave it, then the salaat will have to be repeated.
14. If *zam-zam* water is kept in cans, tayammum is not permissible. It will be obligatory to open the cans and make wudhu and ghusl with it.
15. A person has got water with him, but the journey is so bad that no water is obtainable. He therefore has the fear of death or illness on account of thirst. wudhu should not be made. Tayammum will be permissible.
16. If making ghusl is harmful and wudhu is not, then instead of ghusl, tayammum should be made. If wudhu breaks after the tayammum of ghusl, then for this broken wudhu, tayammum should not be made. Instead, for the broken wudhu, wudhu should be made. If before making the tayammum for ghusl, one experiences something which breaks wudhu and thereafter one made tayammum for ghusl, then this tayammum will be sufficient for both wudhu and ghusl.
17. The method of making tayammum is as follows: Both palms should be placed on pure ground and the entire face must be wiped with them. Place the palms on the ground for a second time and wipe each hand up to and including the elbows. The areas under the bangles, bracelets, etc. should be thoroughly rubbed. If, according to the person, even a place equal to a nail is left out, tayammum will not be complete.
18. After placing the palms on the ground, they should be dusted so that no dirt goes on the face and hands thereby making them unsightly.
19. Tayammum is also permissible with things other than soil if they also have the same qualities, eg. sand, lime-stone, lime, sulphurate of arsenic, antimony (surmah), brick dust, etc. Those things which do not have the qualities of soil cannot be used for tayammum, eg. gold, silver, tin, wheat, wood, clothing, corn, etc. However, if dust or sand has fallen on these things, tayammum on them will be permissible.
20. Matter which neither burns in fire nor melts, possesses the qualities of earth and tayammum with it will be permissible. Tayammum is not permissible on that which burns and turns into ash or melts. In the same way, tayammum with ash is not permissible.
21. Tayammum is not permissible on copper utensils, pillows, mattresses and other clothing. However, if there is so much of dust on them that if by striking them with the hands, a lot of dust comes on the palms, tayammum will be permissible. If very little dust comes on the palms by striking them, tayammum will not be permissible. Tayammum on clay pots and pitchers is permissible irrespective of whether they are filled with water or not. But if something is written or painted on them, tayammum will not be permissible.
22. If there is no dust whatsoever on a stone, even then tayammum will be permissible. In fact,

even if it is thoroughly washed with water, tayammum will be permissible. It is not necessary for the dust to come on the hands. Similarly, tayammum on a baked brick is permissible irrespective of whether there is dust on it or not.

23. Tayammum with mud is permissible but not desirable. If one cannot find anything besides mud, one should fill a cloth with the mud and once it dries, make tayammum with it. However, if the salaat time is about to expire, he should not worry about the mud being wet or dry. He should make tayammum and should not allow the salaat to be missed.
24. If urine or some other impurity fell on the ground, got dried by the sun and even the foul smell is gone, then that place is pure, salaat can be read there. However, tayammum is not permissible on such a place when one knows that it is impure. But if one does not know about its state, one should not have doubts about it.
25. Just as tayammum can be made in place of wudhu, it can also be made in place of ghusl when one is constrained to do so. In the same way, the woman that has just completed her monthly periods or the after-birth bleeding *(nifaas)*, at the time of necessity she too can make tayammum. There is no difference in the tayammum of wudhu and ghusl - the procedure for both is the same.
26. If one demonstrated the procedure of tayammum to another person but had no intention of making tayammum in his heart - a mere demonstration was intended - then this tayammum will not be considered. The reason is that for tayammum to be proper, it is necessary to have the intention of tayammum in the heart. If one has no intention of tayammum and merely intends a demonstration, then tayammum will not be considered.
27. At the time of making tayammum one should merely have this intention in his heart: ○I am making tayammum in order to purify myself.○ Alternatively: ○I am making tayammum so that I can perform my salaat.○ Tayammum will be complete. To make intention that I am making tayammum for wudhu or for ghusl is not necessary.
28. If tayammum was made specifically to touch the Quran, it will not be permissible to read salaat with that tayammum. If tayammum was made for a particular salaat, the next salaat could be read with that same tayammum. Even the Quran may be touched with that same tayammum.
29. A person has to have a bath and he does not even have wudhu. He should make only one tayammum, it is not necessary to make a separate tayammum for each one.
30. A person made tayammum and even performed his salaat with it. Thereafter, he found water and the salaat time has not expired as yet. It is not obligatory to repeat the salaat, the salaat performed with that tayammum is complete.
31. The water is within 1.6 kilometres but the time is so short that if he went for the water, he will miss his salaat. Even then tayammum is not permissible. He will have to go for the water and read the salaat later.
32. In the presence of water, it will not be permissible to make tayammum in order to be able to touch the Quran.
33. While on a journey, one has the hope of finding water further along the way. He should therefore not hasten to read his salaat in the beginning but should wait until he comes to the water. However he should not delay to the extent that the *makruh* time of salaat enters. If the person did not wait for the water at all but performed his salaat in the beginning, then too it will be proper.
34. If one has water with him but fears that if he gets off the train he will be left behind, tayammum will also be permissible. If there is a snake or any other animal near the water and one cannot go there, tayammum will be permissible.
35. A person had kept water together with all his belongings but forgot about it and made tayammum and also read his salaat. Thereafter he remembered that his water is with his

belongings. Now it is not obligatory on him to repeat his salaat.

36. All those things and acts which break wudhu also break tayammum. In addition to this, tayammum also breaks once water is found. Similarly, if, after making tayammum, one proceeds further and reaches a place where water is within 1.6 kilometres - then too tayammum will break.
37. If one made tayammum for wudhu, then upon finding sufficient water for wudhu, tayammum will break. If one made tayammum for ghusl, then upon finding sufficient water for ghusl, tayammum will break. If less water was found, tayammum will not break.
38. There was water on the way but one just passed by and did not know about it and had no knowledge that it is there - even then tayammum will not break. Similarly, if one finds water or comes to know of it but is unable to get down from the vehicle, tayammum will not break.
39. A person made tayammum on account of illness. Once he recovers and making wudhu or ghusl will not cause any harm, then tayammum will break. Now it will be obligatory to make wudhu and ghusl.
40. One could not find water so he made tayammum. Thereafter he was afflicted with a sickness which is aggravated by water. After being afflicted with this sickness, he finds water. Now, that tayammum which he had made on account of not finding water will break and he will have to make tayammum again.
41. One had to take an obligatory bath. After bathing, a particular area was left dry and all the water had got finished as well. Such a person has not purified himself as yet. Tayammum will have to be made. When he finds water anywhere, he should wash that dry area and it will not be necessary to have a bath all over again.
42. If the person finds water at such a time that even his wudhu broke, then he should first wash that dry area and make tayammum for the wudhu that broke. If the water is so little that wudhu could be made but that dry area cannot be washed, then wudhu should be made. And for that dry area, the tayammum for ghusl should be made. But if the tayammum for ghusl has already been made, there is no need to make tayammum again. The first tayammum will still be intact.
43. A person's body and clothing are impure and he also has to make wudhu. And the water for all this is not sufficient. He should therefore wash his body and clothing and make tayammum in place of wudhu.
44. There is nothing with which one could draw water from a well nor does he have a cloth which he could dip into the well and after wringing it purify himself. Alternatively, there is water in a big drum but he does not have anything with which he could draw the water nor can he take out water by tilting the drum. Alternatively, his hands are impure and there is no one else who could draw the water for him or wash his hands for him. Tayammum will be permissible in all such cases.
45. If the reason for which tayammum was made was caused by a human being, then once that cause is removed or goes away, the person will have to repeat all the salaats that were offered with that tayammum. For example, a person was in prison and the warden refused to give him water or someone told him that if you make wudhu I will kill you. Whatever salaats he offers with this tayammum will have to be repeated.
46. It is permissible for several persons to make tayammum one after the other from one spot of ground or from one lump of earth.
47. If a person is unable to use water or sand, irrespective of whether they are not available or it is because of some sickness; then he should offer his salaat without purifying himself. Once he purifies himself later, he should repeat his salaat. For example, a person is travelling by train and salaat time enters. He does not have any water nor anything with which he could make tayammum, such as sand, clay utensils, or dust, etc. and the salaat time will expire soon. In

such a condition he should offer his salaat without purifying himself. Similarly, a person is in prison and does not have any clean water or sand. He should offer salaat without having made wudhu or tayammum. In both cases salaat will have to be repeated.

48. It is mustahab for the person who is definitely sure or convinced of finding water until the last time of the salaat to delay his salaat until the last *mustahab* time of the salaat. For example, he does not have anything with which he could draw water from the well but he is sure or convinced that by the last *mustahab* time he will obtain a bucket or rope. Or, for example, a person is travelling by train and is sure or convinced that by the end of the time the train will s at such a station where he will find water. In such a case it is *mustahab* to delay the salaat until the last *mustahab* time (of that salaat).
49. A person was travelling by train and on account of not having any water, he made tayammum. On the course of his journey, while the train was moving, he saw a spring, or pond of water. His tayammum will not break because in this case he is unable to use that water. The train cannot s nor can he jump off a moving train.

RULES CONCERNING MASAH ON LEATHER SOCKS

1. If one wears leather socks after having made wudhu and his wudhu breaks thereafter, then when he makes his wudhu again, it will be permissible for him to make masah (passing of wet hands) on the leather socks. However it is preferable to remove the leather socks and wash the feet.
2. If the socks are so short that they do not cover the ankles, masah on them is not permissible. Similarly, if a person is not in a state of wudhu and wears the leather socks, masah on them will not be permissible. He will have to remove them and wash the feet.
3. The person who is on a journey can make masah on the leather socks for a period of three days and three nights (72 hours). As for the one who is not travelling, for him the period is one day and one night (24 hours). This period of one day and night or three days and three nights will be calculated from the time the wudhu breaks and **not** from the time when the leather socks were worn. For example, a person made wudhu at the time of *Zuhr* and then wore his leather socks. Thereafter his wudhu broke at the time of sunset. It will now be permissible for him to make masah right until the sunset of the following day. And if he is on a journey, then right until the sunset of the third day. Once the sun sets, it will not be permissible for him to make masah.
4. If ghusl becomes obligatory on a person he should first remove the leather socks and then have a bath. Making masah on the leather socks when bathing is not permissible.
5. Masah should be made on the section of the leather socks and not of the soles.
6. The method of making masah is that after wetting the fingers, they should be placed in the front. Place the fingers flat on the socks with the palms away from them. Thereafter, draw or pull the fingers towards the ankles. If the palms are also placed flat on the socks together with the fingers, it will be permissible.
7. If instead of drawing the fingers from the front to the ankles, one draws them from the ankles to the front, then this will be permissible but contrary to the *mustahab* method. Similarly, if masah is made on the width of the leather socks and not on the length, it will be permissible but contrary to the *mustahab* method.
8. Masah on the soles, heels or sides of the leather socks is not permissible.
9. If the fingers were not placed flat on the leather socks but only the finger tips were placed, then this masah will not be permissible. However, if water drips continuously on the fingers and it

could wet an area equal to three fingers, it will be permissible.

10. When making masah, the *mustahab* method is that it should be made with the palm-side of the hands. But if someone makes masah with the back of the hands, it will also be permissible.
11. A person did not make masah but went outside in the rain or walked on wet grass whereby the leather socks got wet. Masah will be complete.
12. It is fardh to make masah equal to three fingers of the hands on each leather sock. Masah will not be complete with anything less than this.
13. Whatever breaks wudhu also breaks masah of the leather socks. In addition to this, removing the leather socks also breaks masah. If a person is in a state of wudhu and he removes his leather socks, masah will break. He will have to wash both his feet again and there is no need to repeat the entire wudhu.
14. If the leather sock of only one foot was removed, it will be wajib to remove the other foot as well and to wash both feet.
15. Masah also breaks with the expiry of the period of masah. If the person is still in a state of wudhu after the expiry of the period, then only the feet will have to be washed. There is no need to repeat the entire wudhu. But if wudhu has also broken, then after removing the leather socks, the entire wudhu will have to be repeated.
16. After having made masah on the leather socks, the person's foot got immersed in water. On account of the leather socks being loose, water went inside and the entire foot or more than half of the foot got wet. Masah will break, the socks will have to be removed and both the feet will have to be thoroughly washed.
17. If the leather socks are torn to the extent that when one walks, an area equal to three fingers of the feet becomes exposed, then masah on them will not be permissible. But if less than three fingers get exposed, it will be permissible.
18. If the stitches of the leather socks got opened but the foot is not visible from them, masah will be permissible. But if it is such that while walking they become visible and when one is not walking they cannot be seen, then masah will not be permissible.
19. If the leather socks gets open on one foot equal to two fingers, and equal to one finger on the other foot, masah will be permissible. If one foot is torn in several places and all this equals three fingers, masah will not be permissible. But if these several places do not add up to three fingers, masah will be permissible.
20. A person who was not on a journey began making masah on the leather socks. Before the expiry of one day and one night, he embarked on a journey. He can now continue making masah for three days and three nights. But if one day and one night passes before he can embark on the journey, the time will be expired. He will have to wash his feet and then wear the leather socks.
21. If a person was on a journey and then went home and one day and one night had already expired, then the leather socks will have to be removed. Masah on them will not be permissible. But if one day and one night is not over as yet, he can complete this period and cannot go beyond it.
22. If leather socks are worn over ordinary socks (cotton or woollen socks, etc.), masah will also be permissible.
23. To make masah on ordinary socks alone is not permissible. However, if they have been covered with leather, or covered in leather in the shape of men's shoes (in other words there are leather soles upon ordinary socks), or they are so thick and hard that they can stay on without being tied, and one can walk about four to six kilometres with them - then in all these cases masah on ordinary socks is permissible.
24. Masah is not permissible on a *burqah* (head cover), gloves, hat or turban.

25. 25. Masah on boots is permissible with the following conditions:
    (1) that they cover the entire feet together with the ankles.
    (2) the lace (or zip) closes them in such a way that the skin of the feet do not get exposed to such an extent which would make masah impermissible.
26. A person who was making tayammum had his leather socks on. When he makes wudhu, he cannot make masah on those socks because tayammum is not a complete purity. This is irrespective of whether the tayammum was for ghusl only, for wudhu and ghusl, or for wudhu only.
27. The person who is making ghusl cannot make masah irrespective of whether it is a compulsory or *sunnat* bath. For example, a person raises his feet in such a way, that he washes his entire body except his feet, and after having washed his entire body, he makes masah on his feet. This is not permissible.
28. Just as the wudhu of a *ma'zur* breaks on the expiry of a salaat time, in the same way his masah also breaks. It is wajib on him to remove his leather socks and wash them. However, if at the time of making wudhu and masah of the socks, that sickness of his was not present then he will be regarded as any normal person.
29. If a major portion of his foot got wet in some way or another, the leather socks will have to be removed and the feet will have to be washed.

HAIDH AND ISTIHAADA

[Menstruation and Bleeding Out of the Normal Period]

1. Blood which flows out of the vagina every month is called haidh (menstruation or monthly periods).
2. The minimum period of haidh is three days and three nights and the maximum period is ten days and ten nights. Blood which flows for less than three days and three nights is not haidh but is referred to as istihaada (flowing of blood out of the normal period). This happens on account of some sickness. If blood flows for more than ten days and ten nights, then all those days beyond ten days will be regarded as istihaada.
3. If blood flows for three days and not three nights,it will not be haidh but istihaada. For example, if blood started to flow on Friday morning and sped flowing on Sunday after sunset, then this is not haidh but istihaada. If it flows slightly less than three days and three nights, it will not be haidh. For example, if blood started to flow at sunrise on Friday morning and sped flowing slightly before sunrise on Monday morning, then it is not haidh but istihaada.
4. Whatever colour flows in the period of haidh, such as red, yellow, green, brown, will all be regarded as haidh until the pad is completely white in colour. When it is white and remains as it was when it was placed, the woman will be cleansed from her haidh.
5. A woman does not get haidh before the age of nine and after the age of fifty five. Therefore, if blood flows from a girl who is under nine years, it will not be haidh but istihaada. If blood flows after the age of fifty five, it will only be regarded as haidh if it is extremely red or black. If it is yellow, green or brown, it is not haidh but istihaada. However, if yellow, green or brown blood used to flow from this woman before she turned fifty five, then after the age of fifty five, these colours will also be regarded as haidh. But if it happens contrary to her habit, it will not be haidh but istihaada.
6. A woman used to bleed for three or four days every month. Thereafter, in a particular month she bled for more than her normal period but not more than ten days. All the days that she bled will be haidh. But if she bled for more than ten days, then all the days which are more

than her normal period will be regarded as istihaada. For example, a woman always had a habit of bleeding for three days. However, in a particular month she bled for nine days or ten days and ten nights. All these days will be regarded as haidh. But if she bled for even a moment more than ten days and ten nights, then her first three days are haidh and the balance of the days will be regarded as istihaada. It will be wajib for her to make *qada* of her salaat for the balance of these days.

7. A certain woman has no fixed period. At times she bleeds for four days, at times for seven days and at times for ten days. All this will be regarded as haidh. If at a certain time she bleeds for more than ten days and ten nights, check the number of days she bled for the previous month. That same number will be regarded as haidh (for this month) and the balance will be istihaada.
8. A certain woman always bled for four days. Then one month she bled for five days. The following month she bled for fifteen days. Out of these fifteen days, five days will be haidh and the balance ten days will be istihaada. Her first normal habit will not be considered and it will be regarded that her first habit has changed and that now her habit is five days.
9. A certain woman bled for more than ten days and she completely forgot her previous habit - that is, for how many days she bled the previous month. Her problem is a very intricate one and is extremely difficult to explain. In addition to this, such a problem is very rare. We are therefore not going to explain the ruling in regard to her problem. When the need arises, she should consult a learned *aalim* and abstain from asking anyone who is not sure of himself.
10. A girl sees blood for the first time. If she bleeds for ten days or less, it will all be haidh. If she bleeds for more than ten days, the ten days will be haidh and whatever extra days she bleeds will be regarded as istihaada.
11. A girl sees blood for the first time and she continues bleeding for several months. From the day that she started to bleed till ten days and ten nights will be regarded as haidh. Thereafter, the next twenty days will be istihaada. In this way, she will continue regarding ten days as haidh and twenty days as istihaada.
12. The minimum period of purity between two haidh periods is fifteen days. There is no maximum period. If, for some reason, she ss bleeding, then no matter how many months blood does not flow, she will remain pure.
13. If a woman bleeds for three days and three nights and thereafter remains pure for fifteen days and again bleeds for three days and three nights, then the former and latter three days and three nights will be the periods of haidh and the fifteen days will be the days of purity.
14. If she bleeds for one or two days and then remained pure for fifteen days, and thereafter bled for one or two days again, then the fifteen days will be the period of purity and the former and latter one or two days will not be haidh but istihaada.
15. If she bled for one or several days and then remained pure for less than fifteen days, then these will not be considered. Instead, the first day till the last day will be regarded as if she bled continuously. Whatever her normal period of bleeding may have been will be regarded as haidh and all the balance of the days will be regarded as istihaada. An example of this is as follows: a woman had the habit of bleeding on the first, second and third day of every month. In a certain month it happened that she bled on the first day and thereafter remained pure for fourteen days. Thereafter she bled for another day. It will be regarded as if she bled continuously for sixteen days. Out of these sixteen days, the first three days will be of haidh and the thirteen days will be regarded as istihaada.

    If she had a habit of bleeding on the fourth, fifth and sixth of every month, then these dates

will be the days of haidh and the first three days and the last ten days will be of istihaada. If she had no habit and this was the first time that she bled, then the first ten days will be of haidh and the last six days of istihaada.

16. Whatever blood that flows while a woman is pregnant is not the blood of haidh but of istihaada - irrespective of how many days she bleeds.
17. Whatever blood that comes out prior to the delivery of the child is also the blood of istihaada. In fact, as long as more than half the child does not come out, until then whatever blood that flows will be that of istihaada.

Rules concerning Haidh

1. During haidh, it is not permissible to offer salaat or to fast. The only difference is that she is completely excused from salaat. After the haidh, it is not wajib on her to make *qada* of her salaat. However, she is not excused from fasting. After her haidh she will have to keep her missed fasts.
2. If she begins to bleed while offering her *fardh* salaat, that salaat will also be excused. After her haidh she does not have to make *qada* of it. If she was offering an optional or *sunnah* salaat, she will have to make *qada* of it.

   If she begins to bleed while fasting, that fast will break and she will have to make *qada* of it. Even if she bleeds while keeping an optional fast, she will have to make *qada* of it.
3. If she begins to bleed at the end of a salaat time and had not offered her salaat as yet, even then she is excused from that salaat.
4. During haidh, sexual intercourse is not permissible. Apart from sexual intercourse everything else is permissible. In other words, they can eat, drink, and sleep together.
5. A certain woman had a habit of bleeding for five or nine days. According to her habit, she bled for that number of days and thereafter she sped bleeding. As long as she does not have a bath, sexual intercourse will not be permissible with her until one salaat time passes whereby the *qada* of one salaat becomes *wajib* on her.
6. If she had a habit of five days and she sped bleeding after four days, she will have to have a bath and salaat will be *wajib* on her. But as long as five days do not pass, sexual intercourse with her will not be permissible because it is possible that she will start bleeding again.
7. If she bled for a full ten days and ten nights, then the moment she ss bleeding, sexual intercourse with her will be permissible irrespective of whether she had a bath or not.
8. If she sped bleeding after one or two days, it is not *wajib* on her to have a bath. She can make wudhu and offer her salaat but intercourse is not permissible. If she starts to bleed again before fifteen days, it will now be established that those days were the days of haidh. According to calculation, whichever days were of haidh should be regarded as haidh. Now she will have to have a bath and offer her salaat. However, if fifteen days pass and she did not bleed, it will now be established that those one or two days were of istihaada. Since she did not read her salaat for that one or two days on account of bleeding, she will now have to make *qada* of those missed salaats.
9. She has the habit of bleeding for three days. But in a particular month, three days passed and she still had not sped bleeding. She should not have a bath nor should she offer any salaat. If on the completion of ten days and ten nights, or before that, she ss bleeding; then the salaat for

all these days will be excused. She will not have to make any *qada* and it will be said that now her habit has changed and all these days will therefore be of haidh. But if she bled on the eleventh day as well, it is now established that only three days were of haidh and all the rest were of istihaada. She has to have a bath on the eleventh day and make *qada* for the salaats of the seven days. She should not leave out her salaat now.

10. If she had haidh for less than ten days and she sped bleeding at such a time that so little time was left to offer her salaat that if she had to rush and have a bath, and after bathing so little time is left that she could only say *Allahu Akbar* and make her intention and could not read anything further; even then the salaat of that time will become *wajib* on her. She will have to make *qada* of it. If the time left is even less than this, that salaat will be excused and she does not have to make *qada*.
11. If she had haidh for the full ten days and ten nights and she sped bleeding at such a time that she only has time to say *Allahu Akbar* and nothing else, nor has she the time to even have a bath; then even in this case salaat will become *wajib* on her and she will have to make *qada*.
12. If she sped bleeding in Ramadaan during the day, it will not be proper for her to eat or drink for the rest of the day. It will be *wajib* on her to behave like all other fasting persons until sunset. However, this day will not be counted as a fast. She will have to make *qada* of it.
13. If she sped bleeding in Ramadaan at night and she had haidh for the full ten days and ten nights, then if such a little time of the night is left that she cannot even say *Allahu Akbar* once, it will still be *wajib* on her to keep fast the next day.

    If she had haidh for less than ten days, then if she has so much time of the night whereby she could have a quick bath but after bathing she does not have the time to say even one *Allahu Akbar*; even then she will have to keep fast the next day. If she had the time, but did not have a bath, she should not break her fast. Instead, she should make her intention (for fasting) and have a bath in the morning. If she has even less time than this, that is she does not have the time to have a bath, then it will not be permissible for her to fast the next day. However, it will not be proper for her to eat or drink anything. She will have to spend the entire day like all other fasting persons and even make *qada* of that fast.
14. Once blood flows into the external skin of the vagina, haidh commences. This is irrespective of whether it flows out of the skin or not. So if some cotton wool or something similar is inserted into the vagina whereby the blood cannot flow out, then as long as the blood remains in the vagina and no spot of blood comes onto the cotton wool (or pad) that is outside; until then we cannot say that haidh has commenced. When a spot of blood comes onto the external skin of the vagina or if the cotton wool which was inserted is removed; then haidh will be calculated from that time.
15. A woman who was not in haidh inserted a tampon in the internal vagina at night. In the morning, she saw a spot of blood on the pad. haidh will be calculated from the time that she saw the spot of blood.

Rules concerning Istihaada

1. The rule in regard to istihaada is the same as for the one whose nose bleeds continuously. Such a woman should offer her salaat, fast and should not leave out these. It is also

permissible to have sexual intercourse with such a woman.

Note: The rules for istihaada are the same as those of the *ma'zur*. (Rules concerning the *ma'zur* have already been mentioned previously).

NIFAAS

[Bleeding after Child Birth]

Rules Concerning Nifaas and Haidh

1. After childbirth, the blood that comes out of the vagina is called nifaas. The maximum period of nifaas is forty days and there is no limit for the minimum period. Even if the blood ss flowing after half an hour or so, it will still be regarded as nifaas.
2. If after the birth of the child no blood comes out at all, even then it will be *wajib* to have a bath after the delivery.
3. If **more** than half the child came out but it has not come out completely as yet, then whatever blood comes out at that time will also be regarded as nifaas. If **less** than half the child came out, then whatever blood comes out at that time will be regarded as istihaada. If the mother is conscious and in her senses, then even at that time she has to offer her salaat. If she does not do so she will be sinful. If she cannot offer her salaat, she should read through gestures *(ishaarah)* and should not postpone her salaat. However, if by engaging in salaat, she fears for the life of the child, she should not offer her salaat.
4. A certain woman miscarried. If a few parts of the child have been formed, then whatever blood comes out after miscarrying will also be nifaas. But if no part at all has been formed, it will not be nifaas. If that blood could be regarded as haidh, it will be haidh. If not, it will be istihaada, e.g. the blood flows for less than three days or she has not completed the full fifteen days of purity as yet - it will be regarded as istihaada.
5. If the blood flows for more than forty days and this is the first time that she gave birth, then the forty days will be of nifaas and whatever extra days she bleeds will be istihaada. After the fortieth day she must have a bath and continue offering her salaat. She should not wait for the bleeding to s.

   If this is not the first time that she has given birth and she knows her previous habit as to how many days she had nifaas, then whatever may have been the number of days of nifaas will be regarded as nifaas and whatever is more than that will be istihaada.
6. A certain woman had the habit of nifaas for thirty days. However, thirty days passed and she did not s bleeding as yet. She should not have a bath now. If the blood sped on the fortieth day, then all these days will be regarded as nifaas. However, if it exceeds forty days, only thirty days will be of nifaas and all the rest of the days will be of istihaada. She should therefore immediately have a bath and make *qada* for the salaat of ten days.
7. If the blood of nifaas ss before forty days, she should immediately have a bath and commence offering her salaat. If bathing will be harmful to her, she should make tayammum and start offering her salaat. Under no circumstances should salaat be abandoned.
8. During nifaas, one is completely excused from offering salaat. Fasting is not excused. She will have to make *qada* of all missed fasts. The rules concerning fasting, salaat and sexual intercourse during haidh are the same for nifaas.

9. If twins are born within a period of six months of each other, then the period of nifaas will be calculated from the birth of the first child. For example, if the second child is born after ten to twenty days or one or two months, nifaas will not be calculated from the second child but from the first.

Rules concerning nifaas and Haidh

1. The woman who is in haidh or nifaas and bathing is *wajib* on her, then it is not permissible for her to enter a musjid, to make *tawaaf* of the *Ka'bah*, to read the Quran or to touch it. However, if the Quran is in a casing, or wrapped in a cloth, or covered with a cloth jacket which is not stitched to the Quran and which can be removed; then in such a case, the Quran could be touched and could also be carried.
2. The person who does not have wudhu, even he cannot touch the Quran. However, he could recite it out of memory.
3. Touching a coin, saucer, amulet *(ta'wiz)*, etc. on which some Quranic verse is written is also not permissible for the above mentioned persons. However, if these things are kept in a packet or container, it is permissible to carry that packet or container.
4. It is not permissible to hold or carry the Quran with the sleeve of the *kurta* or the edge of a scarf. However, if it is a cloth that is not attached to the body, it will be permissible to carry it with that cloth.
5. It is permissible to read a word from a verse *(ayat)* or half a verse. However, that half verse should not equal any full verse in length.
6. If the entire *Surah Fatihah* is recited with the intention of *dua*, or if any other *duas* in the Quran are recited with the intention of *dua* and not with the intention of *tilaawat* (recitation); then it will be permissible and there is no sin in this. For example, the *dua*:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْآخِرَةِ حَسَنَةً
وَّقِنَا عَذَابَ النَّارِ

[*"Rabbana aatina fid dunya hasanataw wa fil aakhirati hasanataw wa qinaa adhaaban naar."*]

and the *dua*:

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَّسِينَا أَوْ أَخْطَأْنَا

"*Rabbana la tu'aakhidhna in naseena aw akhta'naa."*

till the end which is towards the end of *Surah Baqarah* or any other *dua* which is in the Quran. It will be permissible to read all such verses with the intention of *dua*.

7. It is also permissible to read *Dua-e-Qunoot*. (the dua which is read in Witr salaat).
8. If a woman is teaching the Quran to girls, then in such a case it will be permissible for her to spell out the words. When she is teaching them to read with fluency, she should not recite the entire verse, but should read one or two words at a time and after every word or two, she should break her breath. She should teach them to read fluently by sping regularly.
9. It is permissible to read the *kalimah*, *durood*, to take the name of Allah, to read *istighfaar* (repentance), or any other remembrance (dhikr) such as:



"La hawla wa la quwwata illa billahi al-aliyyil azeem."

10. In the period of haidh, it is *mustahab* for a woman to make wudhu at the time of salaat, to sit in a clean place and take the name of Allah Ta'ala so that she does not forget the habit of offering her salaat, and when she gets pure she is not reluctant to offer her salaat.
11. Ghusl was *wajib* on a woman. But before she could have a bath, she started bleeding (haidh started). It is not *wajib* on her to have a bath. On completion of her haidh she must have a bath. One bath will suffice for both conditions.

NIFAAS

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if the Quran is in a casing, or wrapped in a cloth, or covered with a cloth jacket which is not stitched to the Quran and which can be removed; then in such a case, the Quran could be touched and could also be carried.

2. The person who does not have wudhu, even he cannot touch the Quran. However, he could recite it out of memory.
3. Touching a coin, saucer, amulet *(ta'wiz)*, etc. on which some Quranic verse is written is also not permissible for the above mentioned persons. However, if these things are kept in a packet or container, it is permissible to carry that packet or container.
4. It is not permissible to hold or carry the Quran with the sleeve of the *kurta* or the edge of a scarf. However, if it is a cloth that is not attached to the body, it will be permissible to carry it with that cloth.
5. It is permissible to read a word from a verse *(ayat)* or half a verse. However, that half verse should not equal any full verse in length.
6. If the entire *Surah Fatihah* is recited with the intention of *dua*, or if any other *duas* in the Quran are recited with the intention of *dua* and not with the intention of *tilaawat* (recitation); then it will be permissible and there is no sin in this. For example, the *dua*:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْآخِرَةِ حَسَنَةً
وَّقِنَا عَذَابَ النَّارِ

[*"Rabbana aatina fid dunya hasanataw wa fil aakhirati hasanataw wa qinaa adhaaban naar."*]

and the *dua*:

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِيْنَا أَوْ أَخْطَأْنَا

"*Rabbana la tu'aakhidhna in naseena aw akhta'naa.*"

till the end which is towards the end of *Surah Baqarah* or any other *dua* which is in the Quran. It will be permissible to read all such verses with the intention of *dua*.

7. It is also permissible to read *Dua-e-Qunoot*. (the dua which is read in Witr salaat).
8. If a woman is teaching the Quran to girls, then in such a case it will be permissible for her to spell out the words. When she is teaching them to read with fluency, she should not recite the entire verse, but should read one or two words at a time and after every word or two, she should break her breath. She should teach them to read fluently by sping regularly.
9. It is permissible to read the *kalimah, durood*, to take the name of Allah, to read *istighfaar* (repentance), or any other remembrance (dhikr) such as:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ

"La hawla wa la quwwata illa billahi al-aliyyil azeem."

10. In the period of haidh, it is *mustahab* for a woman to make wudhu at the time of salaat, to sit in a clean place and take the name of Allah Ta'ala so that she does not forget the habit of offering her salaat, and when she gets pure she is not reluctant to offer her salaat.
11. Ghusl was *wajib* on a woman. But before she could have a bath, she started bleeding (haidh started). It is not *wajib* on her to have a bath. On completion of her haidh she must have a

bath. One bath will suffice for both conditions.

GLOSSARY

(Explanation of Islamic Terms)

Aabid	One who preoccupies himself with *ibaadah* and shows relatively less interest towards knowledge.
Aalim	One who has attained a considerable amount of Islamic knowledge. He could also be referred to as an Islamic scholar.
Allah	Almighty God. The most well-known of His many names. Allah refers to the one and only being who is worthy of worship.
Auliya	Plural of *wali*. Literally means friend. But in Islamic terminology it refers to the close friends of Allah.
Baitul Maqdis	Also known as *Masjidul Aqsa* or the furthest musjid. It is situated in Jerusalem and is the third most sacred place in Islam. It is popularly referred to as *Baitul Muqaddas*.
Banu Isra'eel	Literally means the children of Isra'eel. It refers to the progeny of Hadrat Ya'qub alayhis salaam.
Barakah	Literally means "blessings". Also used to refer to the experiencing of abundance even

in things which are little.

Bid'ah Literally means an "innovation". In Islam it refers to introducing new things into religion which have no basis in the Quran or Sunnah. In addition to this, to regard these new things as acts of *ibaadah*. A *bid'ah* is a major sin in Islam.

Dajjal Also known as the one-eyed Dajjal. He will be from among the Jews and will appear before *Qiyamat*. He will cause a lot of corruption in the world and will eventually be killed by Hadrat Isa alayhis salaam.

Deen Literally means "religion". Here it refers to the religion of Islam.

Dua Supplication, prayer or devotional phrases.

Durood Salutations to Rasulullah sallallahu alayhi wa sallam.

Eid Literally means "feast, festival". In Islam it refers to that day which is celebrated after the month of *Ramadaan* and also on the 10th day of *Zil Hijjah*.

Eid-gah That place where the *Eid* salaat is performed.

Fardh Literally means "compulsory". In Islam it refers to those acts and things which are compulsory on a Muslim. Abandoning or abstaining from a fardh act is a major sin. To reject a *fardh* act amounts to *kufr*.

Fatwa A formal legal opinion or verdict in Islamic law.

Ghayb Literally means "the unseen". In Islam it refers to all those things that are unseen by man and at the same time believing in them is essential. Examples of the unseen are hell, heaven, angels, etc. A Muslim has to believe that no one has the knowledge of the unseen except Allah.

Ghayr-mahram Refers to all those people with whom marriage is permissible.

Ghusl Literally means "bath, wash". In Islam it refers to the washing of the entire body from head to toe without leaving a single place dry.

Hadith Hadith literally means "speech". In Islam it refers to the sayings and actions of Rasulullah sallallahu alayhi wa sallam. Those sayings and actions that have been endorsed or approved by him also fall under the purview of Hadith.

Haidh Monthly periods or menstruation experienced by a woman.

Hajj Literally means "pilgrimage". In Islam it refers to the annual pilgrimage to Makkah. Hajj is the fifth pillar of Islam.

Halaal That which is lawful or permissible in Islam.

Haraam That which is unlawful or prohibited in Islam.

Haud-e-Kauthar The fountain of abundance. This is the fountain from which the believers will be given water on the day of judgement.

Hijaab See Purdah.

Ibaadah Literally means "worship". In Islam it refers to all those acts with which one renders worship to Allah Ta'ala.

Iblis This is the name of *shaytaan*, or the cursed devil.

Ihraam Two pieces of unstitched cloth which are donned by the person performing *Hajj* or *Umrah*.

Ilhaam Literally means "inspiration". Here it refers to those things or ideas which Allah puts into the minds of His pious servants.

Imaan Literally means "faith". Here it refers to believing in Allah Ta'ala as the one and only God and believing that Muhammad sallallahu alayhi wa sallam is His messenger.

Imam Mahdi He will make his appearance when the Muslims will be at their weakest. With his advent, the greater signs of *qiyamat* will commence. He will be the leader of the Muslims. After his death, Hadrat Isa alayhis salaam will take over the reigns of leadership.

Istihaada This refers to blood which flows from a woman out of her normal periods. This is irrespective of whether it flows out of her normal menstruation period or out of her normal *nifaas* period.

Istinja Cleansing of one's private parts after having relieved oneself. A person can cleanse himself with water or clods of earth.

Jaahil Literally means "an ignorant person". Here it refers to one who is ignorant of the knowledge of Islam irrespective of whether it is general knowledge of Islam, or knowledge of the rules and regulations of Islam.

Jahannam Hell. A dweller of hell is called a jahannami.

Jannah Heaven or paradise. A dweller of heaven or paradise is called a jannati.

Jinn Refers to beings that have been created by fire. They take on different shapes and forms.

Ka'bah The most sacred place in Islam situated in Makkah al-Mukarramah. Commonly referred to as the "House of Allah".

Kafir Literally means "a disbeliever". In Islam it refers to one who rejects Allah and who does not believe in Muhammad sallallahu alayhi wa sallam as the final messenger of Allah.

Kalimah Refers to the basic tenet of Islam, i.e. bearing witness that there is none worthy of worship except Allah and that Muhammad is the messenger of Allah.

Karaamaat Plural of *karaamat*. Literally means a miracle. But in Islam it refers to miracles performed by saints and other pious servants of Allah. These miracles are performed only through the will of Allah. Saints cannot perform any miracles of their own accord.

Kashf Literally means "manifestation".

Khalifah Literally means "successor". In Islamic political theory it refers to the Islamic head of state. Commonly spelt "caliph".

Khilaal This term is generally used in the act of wudhu. It refers to the passing of fingers either through one's beard or passing of fingers of one hand through the fingers of the other hand, or even passing of the little finger through the toes.

Kuffar Plural of *kafir*.

Kufr The state of disbelief.

Makruh That which is disliked or detestable. *Makruh* is of two types: *makruh-e-tahrimi* and *makruh-e-tanzihi. Makruh-e-tahrimi* is that which has been established by a proof which is not absolute. The one who rejects it is regarded as a *fasiq* (open sinner). A person who does something that falls under this category without any valid reason will be committing a sin and will deserve punishment. *Makruh-e-tanzihi* is that which if left out, will be worthy of reward and if carried out, will not entail any punishment.

Mani Semen or sperm.

Masah The act of passing of wet hands over a particular part of the body.

Mas'ala Literally means "an issue, problem or question". In Islamic jurisprudence, it refers to a rule, or regulation. The plural of *mas'ala* is *masa'il*.

Mazi Pre-coital fluid. A thin fluid generally released by the private parts of both men and women at the time of passion.

Ma'zur Literally means "one who is excused". In Islamic jurisprudence it refers to that person who has certain sickness due to which he is excused or exempted from certain acts. For further details refer to the chapter concerning the *ma'zur*.

Mehr Dowry which is given to the wife at the time of marriage.

Mi'raj Literally means "ascension". In Islam it refers to the ascension of Prophet Muhammad sallallahu alayhi wa sallam to the seven heavens wherein he communicated with Allah.

Miswaak A thin stick or twig which is used to clean the teeth.

Mu'aamalaat Literally means "transactions". Generally refers to all those transactions and dealings wherein some money or other type of wealth is involved.

Mu'aasharat Literally means "society". In Islamic terminology it refers to one's social relationships and social dealings.

Muharram The first month of the Islamic calendar.

Mu'jizah Literally means a "miracle". In Islam it refers to miracles performed by prophets. Prophets do not perform miracles out of their own accord but through the direction and will of Allah.

Musalli One who is offering salaat.

Mushrikeen Plural of *mushrik*. A polytheist or one who ascribes partners to Allah.

Mustahab Literally means "preferable or desirable".Refers to that act which was done by Rasulullah sallallahu alayhi wa sallam or the Sahabah very occasionally. Carrying out these actions entails reward and leaving them out does not entail any punishment.

Nafl Literally means "optional". According to the jurists it has a similar ruling to that of *mustahab*.

Najaasat Refers to impurity. *Najaasat* is of two types:
najaasat-e-ghaleezah (heavy impurity) and *najaasat-e-khafeefah* (light impurity). The rules concerning *najaasat* have already been mentioned in the relevant chapters.

Najis That which is impure.

Nifaas Refers to the flowing of blood after child-birth.

Purdah An Urdu word meaning "seclusion". It is an equivalent of the Arabic word *"hijaab"*. Refers to the seclusion of women from strangers. There are different stages of *purdah*, the highest of which is that the woman should not come out of her home except for some valid Islamic reason.

Qada Literally means "carrying out or fulfilling". In Islamic jurisprudence it refers to fulfilling or completing those duties that one may have missed due to some reason or other.

Qiblah The direction in which one faces when offering salaat.

Qiyaamat The day of resurrection.

Sahabah The companions of Rasulullah sallallahu alayhi wa sallam. They are those who saw him while they were Muslims and also died in a state of Islam.

Sahabi Singular of *sahabah*.

Sajdah The act of prostrating.

Salaat Literally means "prayer". In Islam it refers to a specific act in which one prays to Allah. It is one of the five pillars of Islam.

Shariah The Islamic Law.

Shayateen Plural of *shaytaan*.

Shaytaan The accursed devil, *Iblis*. He was from among the *jinn*.

Shirk Polytheism or ascribing partners to Allah.

Sunnat *Sunnat* is that action which Rasulullah sallallahu alayhi wa sallam did or sanctioned. *Sunnat* is of two types:
sunnat-e-mu'akkadah and *sunnat-e-ghayr-mu'akkadah. Sunnat-e-mu'akkadah* is that which Rasulullah sallallahu alayhi wa sallam continuously carried out. To leave out such a type of *sunnat* is a sin and one is punished for this. However, there is no harm if one leaves it out because of some valid excuse. *Sunnat-e-ghayr-mu'akkadah* is that which Rasulullah sallallahu alayhi wa sallam carried out, but also left out at times without any reason. To follow such a type of *sunnat* entails reward and to leave it out does not necessitate any punishment.

Tafsir Literally means "commentary or explanation". In Islamic terminology it refers to the commentary or exegesis of the Quran.

Taqdir Predestination. That is, whatever befalls a person, whether good or bad, has been predestined by Allah.

Tawaaf Literally means "circumambulation". In Islam it refers to the act of walking around the *Ka'bah*. It is not permissible to make *tawaaf* of any other place irrespective of how sacred it may be.

Ta'wiz An amulet which is generally suspended around the neck.

Tayammum The act of purifying oneself with pure sand in the absence of water.

Ta'zias Structures portraying the tomb of Hadrat Husayn (R.A) which are generally carried in processions during *Muharram*. This is an innovation and should be totally rejected.

Ulama Plural of *Aalim*.

Ummat Literally means "community or nation". Here it refers to the Muslim community or nation.

Umrah Commonly referred to as the "lesser pilgrimage". It is similar to *Hajj* with the exception that many rites of *Hajj* are left out and that it could be performed throughout the year.

Wahi Literally means "revelation". In Islam it refers to the revelations that were sent down to the different prophets from time to time.

Wajib Literally means "obligatory". In Islamic jurisprudence it refers to that act which has not been established by an absolute proof. Leaving out a *wajib* without any valid reason makes one a *fasiq* and entails punishment.

Wali Singular of *auliya*.

Waqf Endowment. In Islamic law it refers to endowing a place or thing in the name of

Allah.

Wudhu Literally means "purity or cleanliness". In Islamic terminology it refers to the act of washing oneself before offering salaat.

Zakaat Literally means "purity". In Islam it refers to alms-giving or charity of a stipulated amount. It is one of the five pillars of Islam.

Zam zam Name of a well in Makkah. The water that comes out from this well is called *zam zam* water. Drinking of *zam zam* water is included in the rites of *Hajj*.

Bahishti Zewar

(Heavenly Ornaments)

Part Two Index

Salât and its Virtues

SALAAT (PRAYER)

In the sight of Allah Ta'ala, *salaat* has a very great distinction. No other act of *ibaadah* is dearer to Allah than *salaat*. Allah Ta'ala has made five times *salaat* compulsory on His servants. There is a great reward in offering *salaat* and a great sin in omitting it.

It is mentioned in a Hadith that the one who performs his *wudu* properly and offers his *salaat* with full concentration; then on the day of resurrection Allah Ta'ala will forgive all his minor sins and grant him paradise. Rasulullah sallallahu alayhi wa sallam is reported to have said: "*Salaat* is a pillar of *Deen* - the one who has offered his *salaat* in a proper manner has upheld *Deen*, and the one who has demolished this pillar (i.e. did not offer his *salaat*), has in fact destroyed the *Deen*." Rasulullah sallallahu alayhi wa sallam has also said: "The first thing to be reckoned on the day of resurrection will be *salaat*. The hands, feet, and face of those who used to offer their *salaat* regularly will shine like the sun on the day of resurrection. As for those who did not offer their *salaat*, they will be deprived of this blessing." Rasulullah sallallahu alayhi wa sallam has further stated: "On the day of resurrection, those who used to offer their *salaat* will rise with the prophets, martyrs, and saints. Those who used to omit their *salaat* will rise with these notorious disbelievers: Pharaoh, Haamaan, and Qaarun."

It is therefore essential to offer *salaat*. By not offering *salaat*, great damage is caused in both this world and in the hereafter. What can be more worse than the person who does not offer his *salaat* to be

raised with the disbelievers. The one who does not offer his *salaat* has been regarded as equal to a disbeliever. How serious it is not to offer *salaat*!

However, *salaat* is not *wajib* on the following persons: a lunatic, a young boy and a young girl who have not reached the age of puberty as yet. As for the rest of the Muslims, it is *fard* on them. However, the parents have been commanded that when their children reach the age of seven, they should be made to offer their *salaat*. And when they reach the age of ten, they should be punished and compelled to offer their *salaat*.

Under no condition is it permissible to discard *salaat*. As far as possible, *salaat* should most certainly be offered. However, if a person completely forgot to offer his *salaat* and only remembered after the time of that *salaat* had passed or slept away in such a way that his eyes did not open and he missed his *salaat*; then in such instances there will not be any sin. However, when the person remembers or wakes up from his sleep, it will be *fard* on him to immediately make his *wudu* and offer his missed *salaat*. But if it is a *makruh* time of *salaat*, he should wait for a little while so that the *makruh* time passes. Similarly, there is no sin on those *salaats* that were missed on account of unconsciousness. However, after regaining consciousness, one should immediately offer those *salaats* that one missed.

THE TIMES OF SALAAT

1. Fajr (morning) Salaat

In the last part of the night, at the approach of dawn, some whiteness can be noticed on the length of the horizon towards the east, i.e. from the direction in which the sun rises. After a little while, whiteness can be noticed on the breadth of the horizon. This whiteness begins to spread very rapidly. After a little while, it becomes completely bright. From the time that this broad whiteness becomes visible, the time of *fajr salaat* commences and remains until the rising of the sun. The moment a small portion of the sun appears, the time of *fajr salaat* ends. However, it is preferable to read it in its early time when it is still dark.

2. Zuhr (Mid-day) Salaat

On the declining or descending of the zenith, the time of *zuhr salaat* commences. An indication that the zenith is declining is that the shadow of long objects begins to decrease from the west towards the north. When it comes exactly to the north and begins to turn towards the east, then one should know that noon has declined. By standing towards the east, the direction on ones left hand is the north. Another easier method of deduction is that as the sun rises, the shadow of everything begins to decrease. Once this decreasing ss, exactly at this time is mid-day or noon. Thereafter, once the shadow begins to increase, it should be understood that noon has declined and from this time, the time of *zuhr salaat* has commenced. Excluding the extent to which the shadow was at exactly mid-day, till the shadow of everything remains twice its size, the time of *zuhr* will remain. For example, the shadow of a stick which is one arm in length, was equal to four fingers at mid-day. So as long as its shadow does

not spread to two arm-lengths and four fingers, *zuhr* time will remain. Once it reaches two arm-lengths and four fingers, *asr* time will commence.

3. Asr (afternoon) Salaat

Based on the previous example, once the shadow reaches two arm-lengths and four fingers, *asr* time will commence. *Asr* time will remain until sunset. However, it is *makruh* to offer *asr salaat* when the colour of the sun changes and the sun's rays change to yellow. If due to some reason one gets delayed, *salaat* in this *makruh* time should be offered and not allowed to be missed out. In future it should not be delayed. Apart from this *asr salaat*, it is not permissible to offer any other *salaat* in this time. No missed *salaats* nor any *nafl salaat* can be offered.

4. Maghrib (evening) Salaat

Once the sun sets, *maghrib* time commences. *Maghrib* time remains as long as the redness on the western horizon remains. However, *maghrib salaat* should not be delayed to the extent that many stars begin to appear in the sky. To delay it till such a time is *makruh*.

5. Esha (night) Salaat

Once the redness on the western horizon disappears, *esha* time commences and remains until dawn. However, after mid-night, *esha salaat* becomes *makruh* and the reward is reduced. Therefore, *esha salaat* should not be delayed till such a time. It is preferable that *esha salaat* be offered before one third of the night passes.

Rules Related to the Times of Salaat

1. In summer, one should not hasten towards reading *zuhr salaat*. It is *mustahab* to offer *zuhr salaat* after the intense heat rays elapse. In winter, it is preferable to offer *zuhr salaat* at the beginning of *zuhr* time.

2. *Asr salaat* should be delayed till such a time that if after the entry of *asr* time one wishes to offer any *nafl salaat*, he can do so, because it is not permissible to offer any *nafl salaat* after having offered *asr salaat* irrespective of whether it is in summer or in winter. However, one should not delay to such an extent that the sun turns yellow and its rays change in colour. It is *mustahab* to hasten towards offering *maghrib salaat* and to offer it immediately after sunset.

3. The person who is in the habit of waking up for *tahajjud salaat* in the latter part of the night and has full confidence of definitely waking up; then it is better for him to offer his *witr salaat* after having

offered his *tahajjud salaat*. But if he is not confident of waking up and fears that he will remain asleep; then he should offer his *witr salaat* after his *esha salaat* before going to sleep.

4. It is preferable to delay the *fajr, zuhr and maghrib salaats* on a cloudy day, while it is *mustahab* to offer *asr salaat* a bit early.

5. No *salaat* is valid at the times of sunrise, mid-day and sunset. However, if *asr salaat* has not been offered as yet, then it could be offered even at the time of sunset. In these three times, even *sajdah-e-tilaawat* is *makruh* and not permissible.

6. It is *makruh* to offer any *nafl salaat* after offering *fajr salaat* until sunrise. However, the offering of any qada salaat and sajdah-e-tilaawat before the sun rises is permissible. But once the sun rises, then as long as some light does not appear, even *qada salaat* will not be permissible. Similarly, it is not permissible to offer any *nafl salaat* after the *asr salaat*. However, *qada salaat* and *sajdah-e-tilaawat* is permissible. But once the rays of the sun become weak or faint, then even this is not permissible.

7. At *fajr* time, a person only offered his *fard salaat* out of fear that the sun will rise very soon. So as long as the sun does not rise considerably and does not get quite bright, the *sunnah salaat* should not be offered. Once some light appears, *sunnah salaat* and any other *salaat* may be offered.

8. Once dawn breaks and *fajr* time enters, then apart from the two *rakaats sunnah* and two *rakaats fard* of *fajr salaat*, it is *makruh* to offer any other *nafl salaat*. However, it is permissible to offer any *qada salaat* and to make *sajdah-e-tilaawat*.

9. If the sun rises while one is offering one's *fajr salaat* then this *salaat* will not be valid. When the sun becomes a bit bright, one should make *qada*. But if the sun sets while one is offering *asr salaat*, then this *salaat* will be valid and there will be no need to make *qada* of it.

10. It is *makruh* to sleep before offering *esha salaat*. One should offer ones *salaat* and then sleep. However, if due to some sickness or travelling, one is very tired and tells someone to wake him up at the time of *salaat* and that person promises to wake him up; then in this case it will be permissible to sleep.

11. It is *mustahab* for men to offer *fajr salaat* at a time when the light spreads considerably and there is so much of time left that in the *salaat* itself about forty to fifty verses could be read properly; and after offering the *salaat*, if for some reason one has to repeat the *salaat*, then in the same way he could read forty to fifty verses again. It is *mustahab* for women to offer *fajr salaat* throughout the year when it is dark. And it is *mustahab* for men and women who are performing *hajj* to offer *fajr salaat* when it is dark when they are in *Muzdalifah*.

12. The time for *jumu'ah salaat* is the same as the time for *zuhr salaat*. The only difference is that it is *mustahab* to delay *zuhr salaat* in summer irrespective of whether it is hot or not. And it is *mustahab* to offer *zuhr salaat* early in winter, while it is *sunnah* to offer *jumu'ah salaat* early throughout the year. This is the opinion of all the *ulama*.

13. The time for the *eid salaats* commences when the sun rises considerably and remains until just before mid-day. The sun rising considerably means that the yellowness of the sun disappears and its light is so bright that one cannot look at it. In establishing this, the jurists have said that it must rise to

the extent of one spear. It is *mustahab* to offer the *eid salaats* early. However, the *salaat* of *Eid ul-Fitr* should be delayed slightly after the time commences.

14. When the *imam* gets up from his place to perform the *khutbah* of *jumu'ah*, the *eid salaats* or for *hajj*, etc. then it is *makruh* to offer any *salaat* in these times. It is also *makruh* to offer any *salaat* at the time of the *khutbah* of *nikah* or at the time of the completion of the Quran.

15. It is also *makruh* to offer any *salaat* when the *iqaamah* for a *fard salaat* is being called out. However, if one has not offered the *sunnah* of *fajr salaat* and one is sure or convinced that one will get one *rakaat* with the congregation, then it will not be *makruh* to offer the *sunnah* of *fajr salaat*. And the one who has already commenced with any *sunnah-e-mu'akkadah*, should complete it first.

16. It is *makruh* to offer any *nafl salaat* prior to the *salaats* of *eid* irrespective of whether one offers it at home or at the *eid-gah*. As for offering it after the *eid salaats*, it will only be *makruh* to offer it at the *eid-gah*.

ADHAAN - THE CALL TO SALAAT

If the *adhaan* is being called out for any *salaat*, it is necessary that it be given in the **time** of that *salaat*. If the *adhaan* is given before the commencement of the time, it will not be valid. When the time enters, the *adhaan* will have to be repeated irrespective of whether it was for *fajr salaat* or any other salaat.

2. The *adhaan* and the *iqaamah* have to be in Arabic and in exactly the same words as conveyed to us from Rasulullah sallallahu alayhi wa sallam. If the *adhaan* is given in any other language, or in Arabic but in different words; then this will not be valid even if, upon hearing it, people understand it as *adhaan* and the purpose of *adhaan* is fulfilled (i.e. even if people respond to the *adhaan* by coming to offer their *salaat*).

3. It is necessary for the *mu'azzin* to be a male. The *adhaan* of a female is not proper. If a woman gives *adhaan*, it should be repeated. If *salaat* is offered without it being repeated, it will be as if *salaat* was offered without any *adhaan*.

4. It is necessary that the *mu'azzin* be of sound intellect. If a child who has not reached the age of understanding, a lunatic or an intoxicated person gives *adhaan*; it will not be considered.

5. The *sunnah* method of calling out *adhaan* is that the person calling out *adhaan* should be pure from the major and minor impurities. He should go to an elevated place away from the musjid, face the *qiblah*, insert his forefingers into both his ears, and say the following words as loud as possible without overstraining himself: *Allahu Akbar* four times, *Ash hadu an la ilaaha illa Allahu* twice, *Ash hadu anna Muhammadar Rasulullah* twice, *Hayya alas salaat* twice, *Hayya alal falaah* twice, *Allahu Akbar* twice again, and *La ilaaha illa Allahu* once. When saying *Hayya alas salaat*, he should turn his face towards the right in such a way that his chest and feet do not turn away from the *qiblah*. When saying *Hayya alal falaah*, he should turn his face towards the left in such a way that his chest and feet do not turn away from the *qiblah*.

In the *fajr adhaan*, after saying *Hayya alal falaah*, he should add the words *as-Salaatu khayrum minan naum* two times.

The total phrases of *adhaan* are therefore fifteen while there are seventeen words for the *adhaan* of *fajr*.

The words of the *adhaan* should not be uttered in a singing tune, nor should they be uttered in such a way that some of the words are said loudly while others are said softly.

After saying *Allahu Akbar* twice, he should wait to the extent that the person who is listening to the *adhaan* can reply to it. Apart from *Allahu Akbar*, even for the other words, he should wait for a similar period before continuing with the next words.

6. The method of *iqaamah* is also the same. The difference is that it is preferable to call out the *adhaan* outside the musjid, while the *iqaamah* is called out inside. *Adhaan* is called out in a loud voice while *iqaamah* is called out in a comparatively softer voice. In *iqaamah* one does not say *as-salaatu khairun minan naum*. Instead, for all the five *salaats* one has to say *Qad qaamatis salaat* two times. When saying the *iqaamah* one does not have to insert one's fore-fingers into one's ears. The reason for inserting the fingers into the ears is to raise the voice, and this is not necessary when saying the *iqaamah*. In the *iqaamah*, it is not necessary to turn right and left when saying *Hayya alas salaat* and *Hayya alal falaah*. However, some jurists are in favour of this.

Rules Concerning Adhaan and Iqaamah

1. For every *fard-e-ayn salaat*, it is *sunnat-e-mu'akkadah* for men to call out *adhaan* once. This is irrespective of whether a person is a traveller or not, whether he is reading in congregation or alone, or whether he is reading a *qada salaat* or not. For *jumu'ah salaat*, the *adhaan* should be called out twice.

2. If a *salaat* was missed for a reason in which all the people were involved, then the *adhaan* for that *salaat* should be given aloud. If it was missed for some specific reason, it should be given secretly in a soft voice so that people do not come to know of any missed *salaat* by hearing the *adhaan* aloud. The reason for this is that missing a *salaat* is a sign of negligence and laziness, and to be negligent and lazy in affairs of the *Deen* is a sin. And it is not good to announce or expose one's sins.

If several *salaats* were missed and all are being read at one time, it will be *sunnah* to call out the *adhaan* for the first *salaat* only. As for the other *salaats*, only the *iqaamah* is *sunnah*. However, it is *mustahab* to call out *adhaan* for each *salaat* separately.

3. If a person is travelling and all his companions are present with him, then it will be *mustahab*, and not *sunnat-e-mu'akkadah*, for him to give the *adhaan*.

4. If a person offers his *salaat* at home, whether alone or in congregation, then both the *adhaan* and the *iqaamah* will be *mustahab* for him on condition that the *adhaan* and *iqaamah* of the musjid of that area or town has already been called out. This is so because the *adhaan* and *iqaamah* of the area is sufficient for all the residents of that area.

5. If a person goes to a musjid in which the *adhaan, iqaamah* and *salaat* has already been performed,it will be *makruh* for him to give *adhaan* and *iqaamah* when offering his own *salaat*. However, if that musjid does not have any appointed *imam* or *mu'azzin*, it will not be *makruh,* but preferable.

6. A person is in a place in which all the conditions for *jumu'ah salaat* are found and *jumu'ah* is even performed there. Despite this, he offers *zuhr salaat* instead of *jumu'ah salaat.* It will therefore be *makruh* for him to call out *adhaan* and *iqaamah*. This is irrespective of whether he offers the *zuhr salaat* due to some excuse or not, or whether he offers it before the completion of the *jumu'ah salaat* or after its completion.

7. It is *makruh* for women to call out *adhaan* and *iqaamah* irrespective of whether they are offering their *salaat* in congregation or individually.

8. Apart from *fard-e-ayn salaat*, *adhaan* for any other *salaat* is not prescribed - irrespective of whether it is a *fard-e-kifaayah salaat*, such as *janaazah salaat*; or a *wajib salaat,* such as *witr salaat,* the *salaats* of *eid*; or whether it is a *nafl salaat*.

9. It is *mustahab* on the person who hears the *adhaan* to reply to it irrespective of whether he is a man or woman, in a state of purity or impurity. Some *ulama* have even said that it is *wajib*. But the preferred opinion is that it is *mustahab*.

Replying to the *adhaan* means that the words which the *mu'azzin* says should be repeated. However, when replying to *Hayya alas salaat* and *Hayya alal falaah*, he should say *La hawla wa la quwwata illa billahil aliyyil azeem*. For *As-salaato khairun minan naum* he should say *Sadaqta wa bararta*.

After the *adhaan* he should send salutations to Rasulullah sallallahu alayhi wa sallam and then read the following dua:

اللهم رب هذه الدعوة التامة والصلوة القائمة فلا مضل له ومن يضلل فلا هادي له واشهد ان لا اله الا الله وحده لا شريك له واشهد ان

مقاما محمودا الذي وعدته

10. On hearing the *adhaan* of *jumu'ah*, it is *wajib* to leave whatever one may be occupied with, and go for the *jumu'ah salaat* in a *jaame musjid*. It is *haraam* to occupy oneself in any transaction or any other sort of work.

11. Replying to the *iqaamah* is also *mustahab* and not *wajib*. In replying to *Qad qaamatis salaat*, one should say *Aqaamahallahu wa adaamaha*.

12. In eight conditions an answer to the *adhaan* should not be given: (1) while offering *salaat*, (2) while listening to a *khutbah* irrespective of whether it is a *khutbah* of *jumu'ah* or any other *khutbah*, (3,4) when one is in a state of *haid* or *nifaas*, i.e. it is not necessary to give an answer, (5) while one is teaching or learning knowledge of the *Deen*, (6) while one is having sexual intercourse, (7) while one is relieving oneself, (8) while one is eating, i.e. it is not necessary. After having completed these occupations, and much time has not lapsed since hearing the *adhaan*; one should reply to it, otherwise one should not reply.

13. A person forgets to reply to the *adhaan* or intentionally does not reply to it. On the completion of the *adhaan* he remembers or decides to reply to it. If much time has not lapsed, he should reply to it, otherwise he should not reply.

14. If considerable time has passed after having called out the *iqaamah* and the congregation has not stood up as yet, the *iqaamah* should be repeated. But if much time has not passed, it does not have to be repeated. The *iqaamah* for *fajr salaat* has been called out but the *imaam* has not offered his *sunnah salaat* of *fajr* as yet. If he occupies himself in offering his *sunnah*, then the time that he takes will not be regarded as a long time and it will therefore not be necessary to repeat the *iqaamah*. However, if one occupies oneself with something that is not a part of *salaat*, such as eating and drinking, then in this case the *iqaamah* will have to be repeated.

15. While the *mu'azzin* calls out the *adhaan*; he dies, falls unconscious, his voice breaks down completely or he forgets and there is no one to correct him, or his *wudu* breaks and he rushes to repeat it - in all these cases it will be *sunnat-e-mu'akkadah* to repeat the *adhaan*.

16. If a person's *wudu* breaks while he is calling out the *adhaan* or *iqaamah*, it will be preferable for him to complete the *adhaan* or *iqaamah* and thereafter perform his *wudu*.

17. It is *makruh* for one *mu'azzin* to call out *adhaan* in two musjids. He should call out *adhaan* in the musjid in which he offers his *fard salaat*.

18. It is the right of the person who calls out the *adhaan* to call out the *iqaamah* as well. But if after calling out the *adhaan* he goes away somewhere or permits someone else to call out the *iqaamah*, then someone else can call out the *iqaamah*.

19. It is permissible for several *mu'azzins* to call out *adhaan* at the same time.

20. The *mua'zzin* should complete his *iqaamah* at the place where he commenced with it.

21. *Niyyah* is not a condition for *adhaan* and *iqaamah*. However, one is not rewarded without making an intention. The intention is this that he is calling out this *adhaan* solely for the pleasure of Allah and for the reward of it, and for no other reason.

The Sunnats and Mustahabs of Adhaan and Iqaamah

The *sunnats* of *adhaan* and *iqaamah* are of two types. Some are related to the *mu'azzin* while others are related to the *adhaan* and *iqaamah*. We will first mention the *sunnats* related to the *mu'azzin*, and then those that are related to the *adhaan* and *iqaamah*.

Sunnats related to the mu'azzin

1. The *mu'azzin* has to be a male. The *adhaan* and *iqaamah* of a female is *makruh-e-tahrimi*. If a woman calls out *adhaan*, it will have to be repeated, but not the *iqaamah*. This is so because repetition of the *iqaamah* is not stipulated as opposed to the repetition of *adhaan*.

2. The *mu'azzin* has to be of sound mind. The *adhaan* and *iqaamah* of a lunatic, intoxicated person or immature child is *makruh*. Their *adhaan* will have to be repeated and not their *iqaamah*.

3. The *mu'azzin* must know the necessary rules applicable to him and he must also know the times of the different *salaats*. If an ignorant person calls out the *adhaan*, he will not get the same reward as that of a *mu'azzin*.

4. The *mu'azzin* must be pious and religiously-minded and he must be aware of the condition of the people - reminding those who do not attend the congregation. He must do this if he has no fear of anyone causing harm to him.

5. The *mu'azzin* must have a loud voice.

Sunnats related to the adhaan and iqaamah

1. The *adhaan* should be called out at an elevated place outside the musjid. The *iqaamah* should be called out inside the musjid. To call out the *adhaan* inside the musjid is *makruh-e-tanzihi*. However, it is not *makruh* to call out the second *adhaan* of *jumu'ah* inside the musjid in front of the pulpit *(mimbar)*. In fact, this is practised in all Muslim countries.

2. The *adhaan* has to be called out standing. If anyone calls it out while sitting, this will be *makruh* and it will have to be repeated. However, if a traveller is on his mount or a person gives *adhaan* for his own *salaat,* it will not have to be repeated.

3. The *adhaan* has to be called out in a loud voice. However, if a person is calling out *adhaan* for his own *salaat*, he has the choice to say it aloud or softly. Even then, there is more reward in saying it aloud.

4. It is *mustahab* to insert the fore-fingers into the ears at the time of calling out the *adhaan*.

5. The words of the *adhaan* should be said with a pause between them, while the *iqaamah* should be said quickly. In other words, when saying the *takbeers* of the *adhaan*, the *mu'azzin* should pause after every two *takbeers* so that those who are listening to the *adhaan* can repeat the words. Apart from the *takbeers,* he should pause after every sentence and thereafter continue with the next word. If, due to some reason, he does not pause in this way, it will be *mustahab* to repeat the *adhaan*. If the *iqaamah* was called out by pausing, it is not *mustahab* to repeat it.

6. When calling out *adhaan*, it is *sunnah* to turn towards the right and left when saying *Hayya alas salaat* and *Hayya alal falaah*. This is irrespective of whether the *adhaan* is for a *salaat* or for some other reason. However, his chest and feet should not turn away from the *qiblah*.

7. *Adhaan* and *iqaamah* should be called while facing the *qiblah* as long as he is not mounted on an animal. It is *makruh-e-tanzihi* to call out *adhaan* and *iqaamah* while one is not facing the *qiblah*.

8. At the time of calling out the *adhaan* it is necessary for the person to be pure from *hadath-e-akbar* (major impurity) and *mustahab* to be pure from both the major and minor impurities. At the time of calling out the *iqaamah,* it is **necessary** to be pure from both the impurities. If a person calls out *adhaan* while in a state of *hadath-e-akbar*, this will be *makruh-e-tahrimi* and it will be *mustahab* to

repeat that *adhaan*. Similarly, if a person calls out *iqaamah* while in a state of major or minor impurity, this will be *makruh-e-tahrimi* but it is **not** *mustahab* to repeat the *iqaamah*.

9. It is sunnah to say the words of the *adhaan* and *iqaamah* in the sequence shown to us. If a person says a latter word first, for example, he says *Ash hado anna Muhammadar Rasulullah* **before** *Ash hado an la ilaaha illa Allahu*, or he says *Hayya alal falaah* before *Hayya alas salaat*; then in such a case, just the latter word should be repeated. In the first example, after saying *Ash hado an la ilaaha illa Allahu* he should repeat *Ash hado anna Muhammadan Rasulullah*. In the second example, after saying *Hayya alas salaat*, he should repeat *Hayya alal falaah*. It is not necessary to repeat the entire *adhaan*.

10. While calling out the *adhaan* and *iqaamah*, no other words should be spoken, even if they be a greeting or a reply to a greeting. If a person speaks while calling out *adhaan* or *iqaamah* and he spoke considerably, he should repeat the *adhaan* and not the *iqaamah*.

THE PREREQUISITES OF SALAAT

Before commencing with salaat, several things are *wajib*. If one does not have *wudu*, then *wudu* should be made. If there is a need to have a bath, then a bath should be taken. If there is any impurity on the body or clothes, it should be purified. The place where salaat is being offered should also be pure. Apart from the face, hands and feet, the entire body from head to toe should be well covered. One should face the *qiblah*. An intention should be made for the salaat which one wishes to offer. The salaat should be offered **after** the entry of that salaat time. All these are prerequisites or conditions for salaat. If any one of these prerequisites are not found, salaat will not be valid.

2. It is not permissible to offer salaat with a very thin, flimsy or lacy scarf.

3. If a quarter of a woman's calf, thigh or arm gets exposed while offering salaat and it remains exposed to the extent that she can read *Sub'haanallah* three times; then her salaat will break and she will have to repeat it. But if she covers that part the moment it is exposed, her salaat will still be valid. In the same way, if a quarter of any part that is supposed to be covered when offering salaat gets exposed, then the salaat will not be valid. For example, if a quarter of the ear, head, hair, stomach, back, neck, bosom, chest, etc. gets exposed; then the salaat will not be valid.

4. If the scarf of a girl who has not reached the age of puberty as yet slips off while offering salaat and her head gets exposed, her salaat will still be valid.

5. If there is any impurity on the body or clothing but water cannot be found anywhere, then the salaat should be offered with the impurity.

6. If the entire clothing is impure, or most of it is impure,i.e. less than a quarter of it is pure and the balance of it is impure, then in such a case one could either offer the salaat while wearing those impure clothes or remove those clothes and offer the salaat while naked. However, it is preferable to offer the salaat with the impure clothes. If a quarter or more of the clothes are pure, it will not be permissible to offer the salaat naked. It will be *wajib* to offer the salaat in those impure clothes.

7. If a person offering salaat is wrapped in a sheet which is so large that its impure section does not move about with the standing and sitting movements of the person, then there is no harm in it. Similarly, the thing which a person offering salaat is carrying also has to be pure. This is on the condition that it does not hold on to the person of its own accord. For example, a person offering salaat is carrying a child and that child did not come onto him out of its own accord, then it is a prerequisite that the child be also pure for the validity of salaat. If that child's clothing or body is impure to an extent which does not permit salaat, then in such a case, that person's salaat will not be valid. But if that child sits on him or clings to him of its own accord, then there is no harm in this because the child sat on him of its own accord and of its own will. So this impurity on the child will be attributed to the child and will not be connected to the person offering salaat.

Similarly, if there is such an impurity on the person offering salaat which is still in its actual place of formation and whose traces have not come outside as yet, then there is no harm in this. For example, a dog comes and sits on the person offering salaat and there is no saliva coming out of its mouth - there is no harm in this. This is so because its saliva is inside its body, and that is where it is formed. It is the same as that impurity which is in the stomach of man and for which purity is not a prerequisite.

Similarly, if there is an egg whose yolk has turned into blood and it is on the person offering salaat, there is no harm in this. This is so because its blood is in that very place from where it was formed and its effect has not come out as yet.

On the contrary, if urine has been filled in a bottle and it is on the person offering salaat, then this is not proper even if the bottle is completely sealed. This is so because this urine is not in its actual place of formation.

8. The place on which salaat is being offered has to be pure of all impurities (such as urine, stool, semen, etc.). However, if the impurity is of an excusable amount, there is no harm in this. The "place on which salaat is being offered" refers to that place where the feet are placed and also those places which touch the ground when in *sajdah*, i.e. wherever the knees, hands, forehead and nose are placed.

9. If the place of only one foot is pure and the person lifts his other foot, this will be sufficient.

10. If a person is offering salaat on a piece of cloth, even then the same extent as mentioned above will have to be pure. It is not necessary for the entire piece of cloth to be pure. This is irrespective of whether the cloth is big or small.

11. If a cloth is spread out over an impure place and salaat is offered on it, then it is also a prerequisite that the cloth must not be so thin that whatever is under it can be clearly seen.

12. If the clothing of a person offering salaat touches any impure place which is dry, there is no harm in this.

13. If a person has no clothes at all, he should offer his salaat naked. However, the salaat should be offered at such a place where no one can see him. Furthermore, the salaat should not be offered standing, but sitting; and he should make gestures *(ishaarah)* for the *ruku* and *sajdah*. But if he offers his salaat while standing and even goes down for his *ruku* and *sajdah*, his salaat will still be valid. However, it is preferable to offer the salaat sitting.

14. If a person is excused from wearing clothes because of some reason which has been caused by a human being, he will have to repeat his salaat when this excuse is no more. For example, a person is in prison and the wardens have removed his clothes, an enemy has removed his clothes or an enemy tells him that if you wear your clothes I will kill you - in all the above cases he will have to repeat his salaat. But if it is not because of a human being, he does not have to repeat his salaat. For example, if he has no clothes at all.

15. A person has only one piece of cloth and has the choice of either covering himself or spreading it on the floor and offering salaat on it. He should rather cover himself with it and offer salaat on the impure place if no clean place can be found.

16. A person is travelling and has so little water that if he had to wash off the impurity he will not have sufficient water for *wudu*. And if he had to make *wudu* first, he will not have sufficient water to wash off the impurity. Such a person should utilise the water to wash off the impurity and make *tayammum* for his *wudu*.

17. A person offered *zuhr salaat*. On completing his salaat, he realized that the *zuhr* time had already expired and *asr* time had already entered. He will not have to make *qada* of that salaat. The salaat which he had offered will come under the rule of *qada* and it will be considered to be a *qada salaat*.

18. But if he offered a salaat even before the entry of its time, it will not be valid.

19. It is not necessary to make a verbal intention. If a person thinks in his heart that I am reading the *fard* of *zuhr* for today, or if it is a *sunnah*, then I am reading the *sunnah* of *zuhr*; then this will be sufficient. All those lengthy intentions which are popular among the people are not necessary at all.

20. If one wants to make a verbal intention, it is sufficient to say thus: I am making intention for todays *fard* of *zuhr*, or, I am making intention for the *sunnah* of *zuhr*. To say: I am reading four *rakaats* for *zuhr salaat*, facing the *qiblah*, etc. is not necessary. If one wishes, he could say so, if not, then he does not have to.

21. In his heart a person has the intention of *zuhr salaat*, but when he utters his intention, he mistakenly says *asr salaat*. Even then his salaat will be valid.

22. If he mistakenly says six *rakaats* or three *rakaats* instead of four *rakaats*, his salaat will still be valid.

23. If a person has missed several salaats and decides to make *qada* of them, he should specify the time of the salaat when making his intention. That is, he should make intention in this way: I am offering the *fard* of *fajr salaat*. If it is the *qada* of *zuhr*, then he should say: I am offering the *fard* of *zuhr salaat*. In the same way, he should make the intention of whichever salaat he wishes to make *qada* of. If in his intention he merely said: I am offering *qada salaat*, and did not specify which salaat it is, then this *qada* will not be valid. It will have to be repeated.

24. If salaat of several days has been missed, one should also specify the day and date when making the intention. For example, a person missed the salaats of Saturday, Sunday, Monday and Tuesday. When making his intention it will not be proper for him to merely say that he is making *qada* of *fajr salaat*. Instead he will have to make intention in the following way: I am making *qada* for the *fajr*

salaat of Saturday. When *zuhr* time comes, he must say: I am making *qada* for the *zuhr salaat* of Saturday. In this way he should continue making intention. Once he completes making the *qada* of all the salaats of Saturday, he should say: I am making the *qada* for the *fajr salaat* of Sunday. In this way he should offer all his *qada* salaats. If he is making *qada* for several months or years, he should also specify the month and year and say: I am offering the *qada* of *fajr salaat* of a particular day in a particular month and in a particular year. Without saying it in this way, the intention will not be correct.

25. If a person does not remember the date, month or year, he should make his intention as follows: Of all the *fajr salaats* that I have to make *qada* of, I am making *qada* of the first one that I had missed, or, of all the *zuhr salaats* that I have to make *qada* of, I am making *qada* of the first one that I had missed. He should make his intention in this way and continue offering his *qada salaat*. Once the heart is satisfied that *qada* of all the missed salaats has been made, he can stop offering *qada salaat*.

26. For *sunnah, nafl* and *taraweeh* salaats; it will be sufficient to merely say: I am offering salaat. It will be proper even if he does not mention whether it is a *sunnah* or *nafl salaat*. However, caution demands that he makes a specific intention for the *sunnah* of *taraweeh salaat*.

27. It is a prerequisite for the *muqtadi* to make the intention of following the *imam*.

28. As for the *imam*, he has to make intention for his own salaat only and does not have to make an intention for *imaamat*. But if a woman wishes to follow him in salaat, and she is standing in line with the men, and the salaat is **not** a *janaazah, jumu'ah,* or *eid salaat,* then in order for her *iqtidaa* to be correct, he will **have** to make the intention of *imaamat* for her. But if she is not standing in line with the men, or the salaat is a *janaazah, jumu'ah*, or *eid salaat*; then this will not be a prerequisite.

29. The *muqtadi* does not have to specify the *imam* by name, that he is following Zayd or Umar. Instead, it is sufficient for him to say that I am offering salaat behind this *imam*. If he specifies the *imam* by name, and later learns that he was someone else then his salaat will not be valid. For example, a person made intention that he is offering salaat behind Zayd when in actual fact the *imam* is Khalid, then this person's salaat will not be valid.

30.The following intention should be made for the *janaazah salaat*: I am offering this salaat for the pleasure of Allah Ta'ala and as a *dua* for this deceased person. But if the person does not know whether the deceased is a male or female, it will be sufficient for him to say: For whomever my *imam* is offering this salaat, I am also offering it.

According to some *ulama*, the correct procedure is that apart from *fard* and *wajib salaats*, it is sufficient to make a general intention for all the other salaats. It is not necessary to specify that it is a *sunnah* or *mustahab salaat.* Nor is it necessary to specify that the *sunnah* is for *fajr* time or *zuhr* time, or that this *sunnah* is *tahajjud, taraweeh, kusuf* or *khusuf*. However, the preferred opinion is that one should make a specific intention.

RULES RELATED TO FACING THE QIBLAH

If a person is at a place where he does not know in which direction the *qiblah* is, nor is there anyone whom he could ask, then he should think in his heart. Whichever direction his heart tells him to face,

he should turn in that direction. If he offers his salaat without thinking, his salaat will not be valid. However, if, in this case where he did not think, he later learns that the direction in which he had offered his salaat was the correct direction, then his salaat will be valid. If there was a person whom he could ask, but because of *hijaab* and shyness, he did not ask and continued with his salaat, it will not be valid. In such cases, one should not feel shy, but should ask and then offer the salaat.

2. If there was no one who could show him the direction and he offered his salaat according to what his heart told him, and later he learnt that the direction in which he had offered his salaat was wrong; even then his salaat will be valid.

3. If a person was offering his salaat in the wrong direction and in his very salaat he learns that this is the wrong direction and that the correct direction is the other way, he should turn towards the *qiblah* in his very salaat. If after learning the correct direction, he did not turn towards the *qiblah*, his salaat will not be valid.

4. It is permissible for a person to offer salaat inside the *Ka'bah*. The person offering salaat inside the *Ka'bah* has the choice to face in whichever direction he wishes.

5. Both *fard* and *nafl salaats* are permissible in the *Ka'bah*.

6. If the *qiblah* is not known and salaat is being offered in congregation, then the *imam* and those following him - all of them will have to act according to their conviction. If the conviction of a particular *muqtadi* is contrary to that of the *imam*, his salaat will not be valid behind that *imam*. This is so because according to him that *imam* is in error, and it is not permissible to follow someone while considering him to be in error. Therefore, in this case, the *muqtadi* will have to offer his salaat on his own according to his own conviction.

THE METHOD OF OFFERING FARD SALAAT

After making the intention for salaat, say *Allahu Akbar*. While saying *Allahu Akbar*, raise both the hands upto the shoulders. However, one should not take out the hands out of the headgear or scarf (or *burqah*). Thereafter, the hands should be clasped onto the chest with the palm of the right hand placed on the back of the left hand. Thereafter, the following *dua* should be read:

سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالٰى جَدُّكَ وَلَا إِلٰهَ غَيْرُكَ

After reading *A'udhu billah* and *Bismillah*, she should recite *Surah Faatihah* and after *Wa lad daalleen*, she should say *aameen*. After reading *Bismillah*, she should recite some other *Surah*.

She should then say *Allahu Akbar* and go into *ruku* and read:

سُبْحَانَ رَبِّيَ الْعَظِيْمِ

Translation: Glory to my Lord, the most exalted.

This should be read three, five or seven times. In *ruku*, the fingers of both hands should be together and placed on the knees. The arms should be well joined to the sides and the ankles of both the feet should be together. She should then read:

سَمِعَ اللّٰهُ لِمَنْ حَمِدَهٗ

<u>Translation</u>: Allah has heard the one who has praised Him.

While saying this, she should raise her head.

Once she stands upright, she must say *Allahu Akbar* and go down for *sajdah*. First, the knees should touch the ground, thereafter the hands should be placed in line with her ears and the fingers should be close together. Then place the head in-between both the hands. In *sajdah*, both the forehead and the nose should touch the ground. The fingers and toes should face the *qiblah*. But the feet should not be upright. Instead, they should be taken out towards the right hand side. She should draw herself closely together and press herself firmly while in *sajdah*. The stomach should be joined to both the thighs, the arms to the sides, and both arms should be placed on to the ground. In *sajdah*, she should read the following *dua* at least three times:

سُبْحَانَ رَبِّيَ الْاَعْلٰى

<u>Translation</u>: Glory to my Lord, the Highest.

She should then say *Allahu Akbar* and sit upright. She should say *Allahu Akbar* again and go down for *sajdah* for a second time, and read:

سُبْحَانَ رَبِّيَ الْاَعْلٰى

at least three times. She should then say *Allahu Akbar* and stand up. When standing up, she should not place her hands on the ground for support.

She should then recite *Bismillah, Surah Faatihah* and another *Surah* and thereafter complete her second *rakaat* in the same way.

On completing the second *sajdah*, she should sit on her left buttock and take out both her feet towards the right side. She should place both her hands on her thighs and keep her fingers joined together. She should then recite the following *dua*:

اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ اَلسَّلَامُ عَلَيْنَا

اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ اَلتَّحِيَّاتُ لِلّٰهِ وَالصَّلَوٰتُ وَالطَّيِّبَاتُ اَلسَّلَامُ عَلَيْكَ

وَعَلٰى عِبَادِ اللّٰهِ الصّٰلِحِيْنَ اَشْهَدُ اَنْ لَّا اِلٰهَ

On reaching the *kalimah,* she should make a circle with the thumb and middle finger of the right hand. When she says *La ilaha*, she should raise her forefinger, and on saying *Illallahu* she should drop it. However, the circle should be maintained till the end of the salaat.

If it is a four *rakaat* salaat, she should not read anything further. Instead, she should immediately say *Allahu Akbar* and stand up and offer two additional *rakaats*. In the latter two rakaats of the *fard salaat*, nothing should be recited after *Surah Faatihah*. When she sits down for the fourth *rakaat,* she must recite the following *durood* after reciting *at-tahiyyaat*:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى اِبْرٰهِيْمَ وَعَلٰى اٰلِ اِبْرٰهِيْمَ اِنَّكَ
حَمِيْدٌ مَّجِيْدٌ اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرٰهِيْمَ
وَعَلٰى اٰلِ اِبْرٰهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

Thereafter, she should recite the following *dua*:

اَللّٰهُمَّ اغْفِرْ لِيْ وَلِوَالِدَيَّ وَلِجَمِيْعِ الْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِيْنَ وَالْمُسْلِمَاتِ الْاَحْيَاءِ مِنْهُمْ وَالْاَمْوَاتِ

or, the following *dua*:

Alternatively, she could read any other *dua* that is found in the Quran or Hadith. Thereafter, she should turn towards the right and say *As salaamu alaykum wa rahmatullah*. She should then turn towards the left and say the same thing. At the time of making *salaam* she should make the intention of making *salaam* to the angels.

This is the method of offering salaat. If even one of the *fard* acts of salaat are missed out, the salaat will not be complete, irrespective of whether it was missed out intentionally or unintentionally. There are certain things which are *wajib*. If they are left out intentionally then the salaat will become worthless and it will have to be repeated. If a person does not repeat it, then although he will be absolved of his *fard* duty, he will still be committing a sin. But if he leaves out a *wajib* unintentionally, his salaat will become valid by making *sajdah-e-sahw*. There are certain things which are *sunnah* while others are *mustahab*.

2. The Fard Acts of Salaat

There are six acts which are *fard* in salaat:

1. To say *Allahu Akbar* at the time of making the intention.

2. To stand up.

3. To recite any verse or *Surah* from the Quran.

4. To make the *ruku*.

5. To make the two *sajdahs*.

6. To sit down at the end of salaat for as long as it takes one to recite the entire *at-tahiyyaat*.

3. The Wajib Acts of Salaat

The following things are *wajib* in salaat:

1. To recite *Surah Faatihah*.

2. To recite some other *Surah* with it.

3. To execute every *fard* act at its specific place.

4. To stand and recite *Surah Faatihah* and to recite some *Surah* with it.

5. To go into *ruku*.

6. To go into *sajdah*.

7. To sit down after two *rakaats*.

8. To recite *at-tahiyyaat* in both the sitting postures.

9. To recite *dua-e-qunoot* in *witr salaat*.

10. To complete the salaat by saying *As salaamu alaykum wa rahmatullah*.

11. To perform all the acts with patience and without rushing.

4. Apart from the above acts, all the others are either *sunnah* or *mustahab*.

5. A person does not recite *Surah Faatihah* but reads some other verse or some other *Surah*, or he only recites *Surah Faatihah* and does not read any other verse or *Surah*, or he does not sit down after the second *rakaat* but stands up for the third *rakaat* without sitting down and without reading *at-tahiyyaat*, or he sat down but did not read *at-tahiyyaat* - in all these cases, although he will be absolved of his *fard* duty, his salaat will be worthless. It is *wajib* on him to repeat his salaat. If he does not repeat his salaat, he will be committing a great sin. However, if he does all these things unintentionally, then by making *sajdah-e-sahw*, his salaat will become valid.

6. At the time of making *salaam*, the person did not make *salaam*. Instead he started to speak, or conversed with someone, or got up and went away somewhere, or did something else with which

salaat breaks; then the same rule applies over here. That is, although he will be absolved of his *fard* duty, he will still have to repeat his salaat. If he does not do so, he will be sinful.

7. If a person recited a *Surah* before *Surah Faatihah*, even then he will have to repeat his salaat. If he did this unintentionally, he should make *sajdah-e-sahw*.

8. After *Surah Faatihah*, at least three verses should be recited. If only one or two verses are recited and they are such that they equal three verses in length, salaat will still be valid.

9. After standing up from *ruku*, a person did not recite:

رَبَّنَا لَكَ الْحَمْدُ

or in *ruku* he did not recite:

سُبْحَانَ رَبِّيَ الْعَظِيْمِ

or in *sajdah* he did not recite:

سُبْحَانَ رَبِّيَ الْأَعْلٰى

or in the last sitting position he did not recite *durood* after *at-tahiyyaat*. Then in all the above cases his salaat will be valid, but it will be contrary to the *sunnah*. Similarly, if after the *durood*, he did not read any *dua*, but made *salaam* immediately after reciting the *durood*, then too his salaat will be valid but contrary to the *sunnah*.

10. It is *sunnah* to raise the hands at the time of commencing the salaat. If one does not raise his hands, it will still be proper but contrary to the *sunnah*.

11. In every *rakaat*, *Bismillah* should be read before *Surah Faatihah*. When the next *Surah* is read, *Bismillah* should be read again. This is the preferable method.

12. When making *sajdah*, if one does not place the forehead and nose on the ground, but places the forehead only, even then the salaat will be valid. But if one does not place the forehead, and places the nose only, the salaat will not be valid. However, if a person has a valid excuse, it will be permissible to place his nose only.

13. If a person did not stand upright in *ruku*, but merely lifted his head slightly and went straight into *sajdah*, he will have to repeat his salaat.

14. A person did not sit properly in-between the two *sajdahs*, he merely lifted his head slightly and went down for the second *sajdah*. If he does this, he has in fact made only one *sajdah* and did not complete the two *sajdahs*. His salaat is not valid. But if he lifted his head in such a way that he was near the sitting position, he will be absolved of his duty but it will be worthless. He should therefore repeat his salaat. If he does not do so, he will be sinful.

15. If a person makes *sajdah* on something made out of straw or cotton wool, he should press his head down firmly and make *sajdah*. He should press it down in such a way that he cannot press any further. If he does not press it down firmly but merely places his head lightly, his *sajdah* will not be considered.

16. If a person adds another *Surah* after *Surah Faatihah* in the latter two *rakaats* of a four *rakaat fard salaat*, then no harm will come to the salaat. His salaat will be perfectly correct.

17. If a person does not read *Surah Faatihah* in the latter two *rakaats* but merely reads *Sub'haanallah* three times, even then his salaat will be proper. However, it is preferable to recite *Surah Faatihah*. And if he reads nothing at all and merely remains silent, even then there is no harm and the salaat will be proper.

18. It is *wajib* to read a *Surah* after *Surah Faatihah* in the first two *rakaats*. If a person only recites *Surah Faatihah* in the first two *rakaats* or does not even read *Surah Faatihah* but merely reads *Sub'haanallah*; then in the latter two *rakaats* he should read a *Surah* after *Surah Faatihah*. If he did this intentionally he will have to repeat his salaat. And if he did this unintentionally, he will have to make *sajdah-e-sahw*.

19. In her salaat, a woman must recite *Surah Faatihah*, another Surah, and all the other *duas* softly and silently. But she should recite them in such a way that her voice reaches her own ears. If she cannot hear her own voice, her salaat will not be valid.

20. One should not set aside or specify a particular *Surah* for a particular salaat. Instead, one should read whatever one wishes. To set aside a particular surah is *makruh*.

21. In the second *rakaat*, one should not recite a *Surah* that is longer than the one that one recited in the first *rakaat*.

22. Women should offer their salaat individually and not in congregation. They should not go to the musjid to offer their salaat in congregation with the men. If a woman offers her salaat in congregation with her husband or any other *mahram*, she should find out the relevant rules in this regard. This occurs very seldom. We have therefore not gone into details in this regard. However, it should be noted that if such an occasion arises, the woman should not stand in line with the man. She should stand behind him. If not, her salaat and even his salaat will not be valid.

23. If one's *wudu* breaks while offering salaat, one should make *wudu* and repeat the salaat.

24. It is *mustahab* to fix the eyes on the spot of *sajdah* when one is standing. In *ruku* the eyes should be fixed on the feet, in *sajdah* on the nose, and when making *salaam* on the shoulders. If one yawns, one should close one's mouth tightly. If it does not stop in any other way, it should be stopped with the back of the hand. If one feels an irritation in the throat, then as far as possible, one should try to stop the cough or subdue it.

A few rules related to Fard Salaat

1. The *"alif"* of *aameen* should be lengthened and read. Thereafter, any *Surah* of the Quran should be read.

2. If a person is travelling or he has some other necessity to fulfil, then after reading *Surah Faatihah*, he has the choice of reading any other *Surah*. But if he is not travelling or has no other necessity to fulfil, then in *fajr* and *zuhr salaat*, he should recite any *Surah* from *Surah Hujurat* till *Surah Burooj*. The *Surah* of the first *rakaat* of *fajr* should be longer than that of the second *rakaat*. As for the rest of the salaats, the *Surahs* of both the rakaats should be more or less equal. If they are longer or shorter by one or two verses, there is no harm in this. In *asr* and *esha salaats*, any *Surah* from *Surah Tariq* till *Surah Lam Yakun* could be recited. In *maghrib salaat*, from *Surah Zilzal* till the end of the Quran.

3. Whilst standing up from *ruku*, the *imam* should only say *Sami Allahu liman hamidah* and the *muqtadi* should only say *Rabbana lakal hamd*. The person offering salaat on his own should read both. While saying the *takbeer*, the person should place his hands on his knees and then go into *sajdah*. The termination of his *takbeer* and the beginning of his *sajdah* should be done simultaneously. In other words, the moment he reaches the *sajdah* posture, his *takbeer* should end.

4. When going into *sajdah*, the knees should first touch the ground. Thereafter, the hands, nose, and forehead. The face should be in-between both the hands and the fingers should be together pointing towards the *qiblah*. The toes should be upright pointing towards the *qiblah*. The stomach should be away from the thighs and the arms away from the sides. The stomach should be so high from the ground that a small kid (young goat) could pass through.

5. In the first two *rakaats* of *fajr*, *maghrib*, and *esha*; the *imam* should recite *Surah Faatihah*, any other *Surah*, *Sami Allahu liman hamidah*, and all the other *takbeers* in a loud voice. The one offering salaat on his own has the choice of reciting the Quran aloud or softly while *Sami Allahu liman hamidah* and all the other *takbeers* should be read softly.

As for *zuhr* and *asr*, the *imam* should only read *Sami Allahu liman hamidah* and all the *takbeers* in a loud voice. The one offering salaat on his own should read everything softly.

As for the *muqtadi*, he should always say the *takbeers*, etc. softly - irrespective of what salaat it is.

6. On completing the salaat, both the hands should be raised upto the chest and *dua* to Allah Ta'ala should be made for oneself. And if he is an *imam*, he should make *dua* for all those following him as well. On completing the *dua*, both hands should be passed over the face. The *muqtadis* could make their individual *duas* or, if they can hear the *dua* of the *imam*, they could say *aameen* to it.

7. One should not make very lengthy *duas* after those salaats that are followed by *sunnah salaats*, eg. *zuhr*, *maghrib* and *esha*. The person should make a brief *dua* and occupy himself with the *sunnah salaats*. One could lengthen the *duas* for as long as one wishes for those salaats that are not followed by *sunnah salaats*, such as the *fajr* and *asr salaats*. If the person is the *imam*, he should turn towards his right or left, facing the *muqtadis*. Thereafter, he should make the *dua* on condition that there is no *masbuq* facing him.

8. It is preferable to read the following after the *fard salaat*:

three times, *aayatul kursi, Surah Ikhlaas, Surah al-Falaq, Surah an-Naas,* 33 times *Sub'haanallah*, 33 times *Alhamdolillah*, and 34 times *Allahu Akbar*. All this is on the condition that there is no *sunnah* after the *fard salaat*. If there is, then it will be preferable to recite these *duas* **after** the *sunnah salaat*.

9. On entering the musjid and finding the *imam* in *ruku,* a few ignorant people rush to join the congregation. They immediately go into *ruku* and in the same instance they say the *takbeer-e-tahreemah*. Their salaat is not valid because the *takbeer-e-tahreemah* is a prerequisite of salaat. And the prerequisite for *takbeer-e-tahreemah* is that one must be standing. So if the person did not stand, his *takbeer-e-tahreemah* is not valid, and if that is not valid, his salaat will not be valid.

Difference in Salaat between Men and Women

There are a few differences with regards to the postures adopted by men and women when offering salaat. They are as follows:

1. If a man is covered with a sheet or shawl, then at the time of saying *takbeer-e-tahreemah* he has to take out his hands from under the shawl and raise them upto his ears if there is no need to keep them inside. For example, when it is cold, he still has to take them out. As for women, under all conditions they have to keep their hands inside and raise them upto their shoulders.

2. After saying the *takbeer-e-tahreemah*, men have to clasp their hands below the navel while women have to clasp them on their chests.

3. When clasping the hands, men have to place the right hand over the left hand in such a way that the thumb and little finger encircles the left wrist with the remaining three fingers extended along the left arm. A woman has to place her right palm over the back of her left hand and she should not form a circle with the right hand, nor should she clasp her left hand.

4. In *ruku* men have to bow down quite low, to the extent that their heads, hips, and backs are in line. Women should not go so low down. Instead, they should only bow down to the extent that their hands touch their knees.

5. In *ruku*, men should spread out their fingers and place them on their knees while women should not do this. Instead, they should keep their fingers together when placing them on their knees.

6. In *ruku*, men should keep their elbows away from their sides while women should keep them close to their sides.

7. In *sajdah*, men should keep their stomachs away from their thighs and their arms away from their sides while women have to keep all these parts close together.

8. In *sajdah*, men should raise their elbows above the ground while women should place them on the ground.

9. In *sajdah*, men should keep the toes upright while women should not do this.

10. In the sitting posture, men should sit on their left leg and the fingers of the right leg should be upright. Women have to sit on their left buttock and both their legs should point towards the right hand side in such a way that the right thigh comes over the left thigh and the right calf over the left calf.

11. Women do not have the choice of offering their salaat aloud under any circumstances. They should always offer all their salaats in a soft voice.

Rules Concerning Recitation of the Quran

1. It is *wajib* to recite the Quran correctly. Every letter should be pronounced correctly. Just as there are differences in pronouncing the *"ain"* and *"hamza"*, there are similar differences in pronouncing the following letters:

ح ه   ذ ظ ز ض   س ص ث

All these have to be pronounced correctly and no letter should be pronounced in place of another.

2. If a person is unable to pronounce a particular letter correctly, it is incumbent on him to practise pronouncing it correctly. If he does not make an effort to pronounce it correctly, he will be a sinner and no salaat of his will be correct. However, even if he is unable to correct himself after making concerted efforts, then there is no compulsion.

3. If the letters can be pronounced correctly, but due to negligence and complacency they are uttered incorrectly, then the person will be a sinner and his salaat will not be correct.

4. There is no harm in reciting the *Surah* that had been recited in the first *rakaat*, in the second *rakaat* as well. But to do this unnecessarily is not good. (In fact, it is *makruh tanzihi* to do so).

5. In salaat, the *Surahs* should be recited in the same order as that of the Quran. For example, if a particular *Surah* is recited in the first *rakaat*, then in the second *rakaat* a *Surah* which comes after it in the Quran should be recited and not one that comes before it. For example, a person reads *Surah al-Kafirun* in the first *rakaat*. So in the second *rakaat* he should read: *Surah an-Nasr*, *Surah Ikhlaas*, *Surah al-Falaq* or *Surah an-Naas*. He should not recite any *Surah* that comes before it, such as *Surah al-Fil* or *Surah Quraysh*. To do so is *makruh*. But if one does this forgetfully or unintentionally, it will not be *makruh*.

6. Once a person commences with a *Surah*, it is *makruh* for him to leave it and start with a new *Surah* unnecessarily.

7. If a person does not know how to offer salaat at all, or has just accepted Islam, he should continue reading *Sub'haanallah* in his salaat. In doing so his *fard* duty will be completed. However, he should continue learning the method of offering salaat properly. If he displays any laziness in this regard, he will be extremely sinful.

SALAAT WITH JAMA'AT (CONGREGATION)

1. Offering salaat with jama'at is *wajib* according to some *ulama*, and *sunnat-e-mu'akkadah* according to others. This will be discussed in more detail, Insha Allah.

2. To offer salaat with jama'at means that at least two people must get together and offer their salaat in such a way that one person leads the salaat and the other person follows him. The person who leads the salaat is called the *imam*, and the person who follows him is called the *muqtadi*.

3. If even one person joins the *imam*, jama'at becomes valid. This is irrespective of whether the person is a man, woman, slave, free person, mature person or a child who has reached the age of understanding. However, for the *jumu'ah* and *eid salaats*, there has to be at least three persons apart from the *imam*.

4. In order for the jama'at to be valid, it is not necessary for the salaat to be a *fard salaat*. Even if it is a *nafl salaat* and two people get together and offer it with jama'at, it will be valid. This is irrespective of whether both the *imam* and the *muqtadi* are offering *nafl salaat*, or only the *muqtadi* is offering *nafl salaat* and the *imam* is offering *fard salaat*. However, it is *makruh* to make a habit of offering *nafl salaat* with jama'at or for more than three people to offer *nafl salaat* with jama'at.

The Virtues and Importance of Jama'at

So many *Sahih Ahadith* have been narrated with regards to the virtues and importance of jama'at that if all of them had to be collected at one place, a large voluminous book would get filled. After examining all these Ahadith, one aspect is very apparent, i.e. jama'at is a very important prerequisite for the perfection of salaat. Rasulullah sallallahu alayhi wa sallam never ever discarded jama'at. So much so that when he fell ill and did not have the strength to walk on his own, he came to the musjid with the assistance of two people and offered his salaat with jama'at. He used to become extremely angry on the person who did not offer his salaat with jama'at and desired to mete out severe punishment on the abandoning of jama'at. Without doubt, very great importance has been attached to offering salaat with jama'at in the *Shariah* of Muhammad sallallahu alayhi wa sallam. And it ought to have been like this. The high status of salaat demanded that whatever was going to complement it should also be given full importance.

We will now quote a verse which some commentators and jurists have used as a proof on the establishment of jama'at. Thereafter, we shall quote a few Ahadith. The verse reads as follows:

وَٱرۡكَعُواْ مَعَ ٱلرَّٰكِعِينَ

Translation: "And bow down (in prayer) with those who bow down." (i.e. with jama'at).

There is an explicit order to offer salaat with jama'at in this verse. But because a few commentators have taken "bow down" *(ruku)* to mean "humility" *(khudu)*, therefore the *fardiyyat* (compulsion) of salaat with jama‘at cannot be established (from this verse).

Ahadith on the Virtues and Importance of Jama'at

1. Ibn Umar radiallahu anhu narrates from Rasulullah sallallahu alayhi wa sallam on the virtue of offering salaat with jama'at as being 27 times more rewarding than offering it alone.

2. Rasulullah sallallahu alayhi wa sallam said: "It is better to offer salaat with another person than to offer it alone. And it is even better to offer it with two people. And the bigger the jama'at, the more beloved it is in the sight of Allah."

3. Anas bin Maalik radiallahu anhu narrates that the Banu Salimah who used to live quite far from the *Musjid un-Nabawi* decided to shift from their original place and come and settle down somewhere near Rasulullah sallallahu alayhi wa sallam. On hearing about this, Rasulullah sallallahu alayhi wa sallam asked them saying: "What! Don't you regard your footsteps which touch the ground as being worthy of reward?" From this we can deduce that the further one lives from the musjid, and still comes walking to it, the more reward he will receive.

4. Rasulullah sallallahu alayhi wa sallam said: "Whatever time that is spent waiting for salaat will be regarded as though the person was actually in salaat."

5. One night Rasulullah sallallahu alayhi wa sallam addressed those companions of his who were present for the esha jama'at saying: "People are offering their salaat and going away to sleep, while whatever time you are spending in waiting for salaat is being calculated as if you are already in salaat."

6. Buraydah Aslami radiallahu anhu narrates that once Rasulullah sallallahu alayhi wa sallam said: "Glad tidings to those who go to the musjids in the dark of the night in order to attend the jama'at, that they will be bestowed with full light on the day of resurrection."

7. Uthmaan radiallahu anhu narrates that Rasulullah sallallahu alayhi wa sallam said: "The person who offers *esha salaat* with jama'at will get the reward of spending half the night in *ibaadah*. And the one who offers the *esha* and *fajr salaats* with jama'at will get the reward of spending the whole night in *ibaadah*."

8. Abu Hurayrah radiallahu anhu reports that once Rasulullah sallallahu alayhi wa sallam said: "It crossed my mind that I order someone to gather some firewood, thereafter the *adhaan* be called out and I order someone to perform the salaat while I go to the houses of those people who do not attend the jama'at and I set fire to their houses."

9. Another narration reads as follows: "Were it not for the little children and women, I would have occupied myself with the *esha salaat* and ordered the servants to go to the houses and set them alight together with them and their possessions." (Muslim)

The wisdom behind mentioning *esha salaat* is that it is the time for sleeping and generally most of the people are at home at that time. After quoting this Hadith, Imam Tirmidhi rahmatullahi alayh says that a similar Hadith has been narrated by Ibn Mas'ud, Abu Darda, Ibn Abbas, and Jaabir radiallahu

anhum. All these people were among the respected companions of Rasulullah sallallahu alayhi wa sallam.

10. Abu Darda radiallahu anhu reports that Rasulullah sallallahu alayhi wa sallam said: "Even if there are only three persons in a particular locality or jungle and they do not offer salaat with jama'at, then *shaytaan* will most certainly overpower them. O Abu Darda! Regard jama'at as being incumbent upon you. Remember, the wolves attack that sheep which has strayed away from the main flock."

11. Ibn Abbas radiallahu anhu narrates that Rasulullah sallallahu alayhi wa sallam said: "The person who hears the *adhaan* and still does not attend the jama'at without any valid excuse, then the salaat which he offers alone is not accepted." The Sahabah asked as to what that excuse was, upon which Rasulullah sallallahu alayhi wa sallam replied that it was fear or sickness. In this Hadith fear and sickness have not been explained. In other Ahadith some explanation of fear and sickness has been given.

12. Mihjan radiallahu anhu narrates: "Once I was with Rasulullah sallallahu alayhi wa sallam when we heard the *adhaan*. Rasulullah sallallhu alayhi wa sallam commenced with his salaat while I went and sat down in my place. After completing his salaat, Rasulullah sallallahu alayhi wa sallam asked me: "O Mihjan! Why didn't you offer your salaat with jama'at? Are you not a Muslim?" I replied saying: "O Rasulullah sallallahu alayhi wa sallam! I am indeed a Muslim, but I had already offered my salaat at home." Rasulullah sallallahu alayhi wa sallam said: "When you come to the musjid and see that the jama'at has commenced, join the people and offer your salaat even if you have already offered your salaat."

Ponder over this Hadith and see how Rasulullah sallallahu alayhi wa sallam reprimanded his selected companion, Mihjan radiallahu anhu, and asked him: "Are you not a Muslim?"

Sayings of the Sahabah on the Virtues and Importance of Jama'at

A few Ahadith have been mentioned to serve as an example. We will now mention the sayings of the companions of Rasulullah sallallahu alayhi wa sallam in order to illustrate the importance they attached to the offering of salaat with jama'at, and how they regarded the abandoning of jama'at. Why should they not regard it like this? Who can be more cautious in obeying and seeking the pleasure of Rasulullah sallallahu alayhi wa sallam than them?

1. Aswad says that once he was in the company of Hadrat A'ishah radiallahu anha when the discussion turned towards the virtues and importance of salaat. In order to substantiate what she was saying, she quoted an incident from the *marad ul-maut* (the last sickness before death) of Rasulullah sallallahu alayhi wa sallam. One day, the time of salaat entered and the *adhaan* was called out. Rasulullah sallallahu alayhi wa sallam said that Abu Bakr radiallahu anhu should be told to perform the salaat. I said to him that Abu Bakr is a very soft-hearted person. When he stands to perform the salaat in your place, he will become incapable and will not be able to perform the salaat. However, Rasulullah sallallahu alayhi wa sallam repeated the same command, so I gave him the same reply. Upon this, Rasulullah sallallahu alayhi wa sallam said: "You are saying the same things which the women of Egypt used to say to Hadrat Yusuf alayhis salaam. Tell Abu Bakr that he should perform the salaat." Anyway, Abu Bakr went out to perform the salaat. In the meantime, Rasulullah sallallahu alayhi wa

sallam felt some relief from his sickness, so he went towards the musjid with the assistance of two people. I can still picture the scene when Rasulullah sallallahu alayhi wa sallam was going with his feet dragging on the floor. That is, he did not even have the strength to lift his feet. Abu Bakr had already commenced performing the salaat and wanted to move back. But Rasulullah sallallahu alayhi wa sallam stopped him and made him perform the salaat.

2. Once Hadrat Umar radiallahu anhu noticed that Sulayman bin Abi Haythama was not present for the *fajr salaat*. So he went to his house and asked his mother as to why he did not see Sulayman for *fajr* today. She replied that he had been offering salaat throughout the night and fell asleep at the time of *fajr*. Upon hearing this, Hadrat Umar radiallahu anhu replied: "I prefer offering *fajr salaat* with jama'at than spending the entire night in *ibaadah*. (Muwatta Imam Malik) Shaikh Abdul Haqq Muhaddith Dehlawi rahmatullahi alayhi has written that it is clear from this Hadith that there is more reward in offering *fajr salaat* with jama'at than *tahajjud salaat*. It is for this reason that the *ulama* have written that if spending the night in *ibaadah* will cause some harm or shortcoming in the *fajr salaat*, it will be preferable to leave out spending the night in *ibaadah*. (Ash'atul Lama'aat)

3. Hadrat Ibn Mas'ud radiallahu anhu says: "We witnessed ourselves - the Sahabah - that none would leave out offering salaat with jama'at except an open hypocrite or that person who is sick. But even the sick used to come for jama'at with the assistance of two people. Without doubt, Rasulullah sallallahu alayhi wa sallam showed us the different paths of guidance. And among them is the offering of salaat in those musjids where the *adhaan* is called out, i.e. where salaat is offered with jama'at. Another advice that he gave us is that whoever wishes to meet Allah Ta'ala on the day of resurrection as a Muslim should make a duty of offering his five times salaat regularly in those places where *adhaan* is called out, i.e. in those places where salaat is offered with jama'at. Without doubt, Allah Ta'ala has shown the different paths of guidance to your prophet. And this salaat is also among these paths. If you offer your salaat in your homes, as is the habit of the hypocrites, you will most certainly be missing out on the *Sunnah* of your prophet. And if you leave out the *Sunnah* of your prophet, you will most certainly be led astray. When a person makes a complete *wudu* and leaves his home for the musjid, then for every step that he takes he gets one reward, his rank is elevated, and one sin is forgiven. We have noticed that no one except the hypocrite stays away from the jama'at. Our state was such that when we used to fall ill, we used to be taken to attend the jama'at with the assistance of two people and made to stand in the *saff*" (line in which every one stands to offer salaat).

4. Once a person walked out of the musjid without offering his salaat after the *adhaan* had been called out. Upon this, Hadrat Abu Hurayrah radiallahu anhu said: "This person has disobeyed Abul Qasim (Muhammad) sallallahu alayhi wa sallam and disregarded his noble order." (Sahih Muslim) Just ponder over what Hadrat Abu Hurayrah radiallahu anhu said in regard to the person who abandoned the jama'at. After hearing this, can any Muslim still have the audacity of leaving the jama'at without any valid excuse? Can any believing person bear disobeying Hadrat Abul Qasim (Muhammad) sallallahu alayhi wa sallam?

5. Hadrat Umme Darda radiallahu anha says: "Once Hadrat Abu Darda radiallahu anhu came to me in an extremely angry state. So I asked him: 'Why are you so angry today?' He replied: "I swear by Allah that I do not see anything wrong in the *ummah* of Muhammad sallallahu alayhi wa sallam except that they should offer their salaat with jama'at.' In other words, they have even started leaving this out."

6. Many companions of Rasulullah sallallahu alayhi wa sallam report that he said: "The person who hears the *adhaan* and yet does not attend the jama'at, his salaat will not be accepted." After quoting

this Hadith, Imam Tirmidhi says that some *ulama* have stated that this ruling is for emphasis. The purpose of this is that it is not permissible to leave out the jama'at without any valid excuse.

7. Once, Mujahid said to Ibn Abbas radiallahu anhu: "What do you have to say in regard to that person who fasts the entire day and offers salaat throughout the night but does not attend *jumu'ah* nor the jama'at?" He replied: "He will enter hell." (Tirmidhi) In explaining this Hadith, Imam Tirmidhi says that this rule will apply if a person leaves out *jumu'ah* and jama'at out of total disregard for them. But if we regard the entry into hell for a few days, then the above explanation will not be necessary.

8. It was the practice of our pious predecessors that if anyone did not come for the jama'at, they used to boycott him for seven days. (Ihya ul-Uloom)

Opinions of the Ulama with regard to the Importance of Jama'at

We have quoted a few sayings of the Sahabah, which in reality portray the words of Rasulullah sallallahu alayhi wa sallam. Now let us look at the *ulama* and *mujtahideen* and see what they have to say in regard to jama'at and how they understood these Ahadith.

1. The *Zaahiriyyah* and a few followers of Imam Ahmad bin Hanbal rahmatullahi alayh say that jama'at is a prerequisite in order for the salaat to be valid. Without jama'at, the salaat is not valid.

2. The correct opinion of Imam Ahmad is that jama'at is *fard-e-ayn* even though it is not a prerequisite for salaat. This is also the opinion of a few followers of Imam Shafi'i rahmatullahi alayh.

3. Some of the followers of Imam Shafi'i are of the opinion that jama'at is *fard-e-kifaayah*. This is also the opinion of Imam Tahaawi rahamatullahi alayhi, a high ranking jurist and *muhaddith* of the Hanafis.

4. Most of the Hanafi scholars are of the opinion that jama'at is *wajib*. Ibn Humaam, Halabi, the author of Bahrur Raa'iq, and others are also of this opinion.

5. Some Hanafi scholars say that jama'at is *sunnat-e-mu'akkadah* but it falls under *wajib*. So, in reality, there is no contradiction between these two opinions of the Hanafis.

6. Our jurists have written that if the people of a city abandon jama'at and do not establish this noble institution even after instructing them to do so, it will be permissible to wage war against them.

7. It is written in Quniyah and other books that it is *wajib* on the *imam* of the time to punish the person who leaves out jama'at without any valid excuse, and that his neighbour will be sinful if he does not reprimand him on this action of his.

8. If a person delays his going to the musjid until the commencement of the *iqaamah*, he will be committing a sin. This is so because if he is going to go to the musjid only after hearing the *iqaamah*, there is the danger of him missing a few *rakaats* if not the entire salaat. It has been reported from Imam Muhammad rahamutallahi alayh that it is permissible to rush to the musjid in order to get the *jumu'ah salaat* and the jama'at. This is on condition that he will not be overburdened.

9. The one who leaves out the jama'at is most certainly committing a sin and his testimony (in an Islamic court) will not be accepted. This is on condition that he left it out without any valid excuse, and due to sheer laziness.

10. If a person is fully occupied in learning or teaching matters of the *Deen* and does not attend the jama'at, this will not be regarded as a valid excuse and his testimony (in an Islamic court) will not be accepted.

The Benefits and Wisdom of Jama'at

The *ulama* have written considerably on this subject. But as far as I know, there isn't a more comprehensive and eloquent article than that which has been written by Hadrat Maulana Shah Wali Ullah rahmatullahi alayh. Although it would have been preferable for me to quote his article word for word, for the sake of brevity, I will merely give a summary of what he has written.

1. There is nothing more beneficial or profitable than making a particular form of *ibaadah* into a second nature to the extent that that *ibaadah* becomes a necessity and it becomes impossible to leave it just as it is almost impossible to give up a particular habit. And there is no form of *ibaadah* greater than salaat which could be accorded such importance.

2. In matters of religion, we find all sorts of people - the learned as well as the ignorant. There is therefore great wisdom in this that everyone gets together and fulfils this *ibaadah* in the presence of each other. If someone makes a particular mistake, another person is there to correct him. It is as if this *ibaadah* of Allah Ta'ala is a jewel and all the inspectors are examining it: if there is any defect in it, they point it out, and if there is any merit or excellence in it, they appreciate it. So this is an excellent means for the perfection of salaat.

3. The position of those who do not offer their salaat will also come into the open. In this way, one has the opportunity of advising them.

4. The gathering of a few Muslims who render an *ibaadah* to Allah Ta'ala and beseech Him has a special effect for the descending of mercy and acceptance in the sight of Allah.

5. The aim and object of Allah Ta'ala with regards to this *ummah* is that the *kalimah* must supercede everything and that *kufr* must be subdued, and that no religion must be able to overpower Islam. This can only be possible if certain steps are adopted whereby all the Muslims - the masses, the learned, the travellers, the inhabitants of places, the young, and the old - get together for a particular *ibaadah* which is great and famous, thereby exhibiting the grandeur and power of Islam. Because of all these merits and qualities, the entire attention of the *Shariah* directed itself towards the jama'at, encouraged it, and laid down strict prohibitions on discarding it.

6. Another benefit of the jama'at is that all the Muslims will be fully aware of each others conditions and circumstances, and will be able to share each others difficulties and problems. In this way, religious brotherhood and love which is based on *Imaan* will be fully exhibited and consolidated. This is one of the great objects of the *Shariah* and its significance and virtue has been mentioned repeatedly in the Quran and Hadith. It is indeed sad that the discarding of jama'at has become a norm in our

times. Let alone the ignorant masses, many learned people are also caught in this evil web. It is extremely sad that these people read the Ahadith and even understand their meanings, but the importance of jama'at does not have any effect on their hearts which are harder than stone. What answer will these people give when they will stand in front of Allah Ta'ala and all the appeals with regards to salaat will be presented before everything else, and investigations will commence with those who discarded salaat entirely or partly?

Conditions which make Jama'at Wajib

1. To be a male - jama'at is not *wajib* on women.

2. To be mature - jama'at is not *wajib* on children who have not reached the age of puberty.

3. To be a free person - jama'at is not *wajib* on a slave.

4. One must be in one's senses - jama'at is not *wajib* on a person who is intoxicated, unconscious, or a lunatic.

5. To be free from all excuses - in the presence of these excuses, jama'at is not *wajib*. However, it will be better if he offers his salaat with jama'at despite having an excuse. If he does not offer with jama'at, he will be deprived of the reward. The excuses for leaving out jama'at are fourteen:

a) The absence of sufficient clothing with which one could cover one's *aurah* (private area).

b) An abundance of mud on the road leading to the musjid which would make walking extremely difficult.. Once Imam Abu Yusuf rahmatullahi alayh asked Imam Abu Hanifah rahmatullahi alayh on his view regarding attending jama'at if there is a lot of mud, etc. on the road. He replied that he does not like the idea of abandoning the jama'at.

c) At the time of a heavy downpour. Imam Muhammad rahmatullahi alayh has written in his Muwatta that although it is permissible not to attend the jama'at in such a case, it will be preferable to go and offer the salaat with jama'at.

d) When it is extremely cold and one fears that by going out towards the musjid, one will fall ill or that the sickness will worsen.

e) There is a fear of his wealth and possessions getting stolen by going to the musjid.

f) There is a fear of meeting an enemy by going to the musjid.

g) By going to the musjid there is a fear of meeting his creditor and he fears some harm from him. This is on the condition that he is unable to fulfil his debt. If he is able to fulfil his debt, he will be regarded as an oppressor and it will not be permissible for him to discard the jama'at.

h) The night is very dark and the road cannot be seen. However, if Allah Ta'ala has blessed him with those things with which he could see the road, he should not leave out the jama'at.

i) It is the time of night and there is a very severe sand-storm.

j) He is taking care of a sick person and fears that if he goes for the jama'at, some harm may befall the sick person or that he might feel uneasy.

k) The food has been prepared or is on the verge of being prepared and he is so hungry that he fears that he will not be able to concentrate in his salaat.

l) He has an urgent need to go and relieve himself.

m) He intends to embark on a journey and fears that if he goes to offer his salaat with jama'at, he will get delayed and that the caravan will leave him. Travelling by train can also be based on this *mas'ala* with the exception that when one caravan departs, the following one leaves after many days. While several trains depart in one day - if a person misses one train he can always take the next one. However, if there is an urgency, then there will be no harm in taking the first train. Urgency or any other valid reason is excusable in our *Shariah*.

n) He is afflicted with such a sickness whereby he cannot walk, or he is blind, crippled or one of his legs have been amputated. However, the blind person who can walk to the musjid without any difficulty should not leave out the jama'at.

Prerequisites for the Validity of Jama'at

1. Islam - the jama'at of a *kaafir* is not valid.

2. To be in one's senses - the jama'at of an intoxicated, unconscious or lunatic person is not valid.

3. In addition to making the intention of salaat, the *muqtadi* must also make the intention of following the *imam*. In other words, he must have this intention in his heart that he is offering a particular salaat behind this *imam*. The *masaa'il* related to intention have already been mentioned.

4. The place of the *imam* and the *muqtadi* must be the same. This is irrespective of whether being in one place is in reality, such as offering salaat together in one musjid or in one house; or in principle. For example, the *imam* stands on one end of a bridge over a river and the *muqtadis* stand behind him with the *saffs* reaching the opposite end going beyond the bridge. Although there is a river intervening between the *muqtadis* of the opposite end and the *imam*, resulting in the place not being the same in reality, but because the *saffs* inbetween are continuous, therefore their (the *imam's* and the *muqtadis* of the opposite end) places will therefor be regarded as the same in principle and the jama'at will be valid.

Masaa'il related to number 4:

a) If the *muqtadi* is standing on the roof of the musjid and the *imam* is standing inside the musjid, this will be permissible. This is because the roof of the musjid is considered to be part of the musjid and both places will be regarded as one. Similarly, if someone's roof is attached to the musjid and there is no barrier between the two, then that place will also be regarded as being part of the musjid. It will be permissible to stand on that roof and follow the imam who is in that musjid.

b) If a musjid or house is extremely large or one is in a jungle and there is such an open space between the *imam* and *muqtadi* wherein two *saffs* could stand - then both these places, i.e. where the *imam* is and where the *muqtadi* is standing, will be regarded as two separate places and it will not be permissible to follow the *imam*.

c) Similarly, if there is a river between the *imam* and the *muqtadi* and it is so large that a ship can sail on it, or there is such a large pond which the *Shariah* has ruled as being pure (in other words, the pond measures approximately ten square feet), or there is a public road on which an ox-wagon could pass - and there are no *saffs* in between, then these places will not be regarded as one and it will not be permissible to follow the *imam*.

d) Similarly, if there is such a river or such a road between two *saffs*, it will not be permissible for that *saff* which is on the other side to follow the *imam*.

e) It is not permissible for the one who is on foot to follow the person who is mounted. Nor is it permissible for a mounted person to follow another mounted person. This is so because both their places are not the same. However, if both of them are mounted on one animal, jama'at will be permissible.

5. The salaat of the *imam* and the *muqtadi* must be the same. If the salaat of the *muqtadi* is different from the salaat of the *imam*, it will not be permissible for him to follow the imam. For example, the *imam* is performing *zuhr salaat* and the *muqtadi* makes intention for *asr salaat*. Alternatively, the *imam* is performing *qada* for the *zuhr* of yesterday and the *muqtadi* makes intention for the *zuhr* of today. However, it will be permissible if both make the intention of *qada* for the *zuhr* of yesterday or both make the intention of *qada* for the *zuhr* of today. If the *imam* is performing a *fard salaat* and the *muqtadi* makes intention for *nafl salaat*, his following the *imam* will be valid because the salaat of the *imam* is "stronger". If the *muqtadi* wishes to offer *taraweeh salaat* and the *imam* is offering *nafl salaat*, it will not be permissible to follow him because the *imam's* salaat is "weaker".

6. The salaat of the *imam* has to be valid. If the salaat of the *imam* becomes invalid, the salaat of all the *muqtadis* will also become invalid. This is irrespective of whether the invalidity becomes known while in salaat or after the completion of the salaat. An example of this is that there was *najaasat-e-ghaleezah* on the *imam's* clothing which was in excess of a fifty-cent coin and he came to know of this after completing his salaat or while he was in salaat. Another example is that the *imam* did not have *wudu* and he only realized this after completing his salaat or while he was in salaat.

If the salaat of the *imam* becomes invalid due to some reason and the *muqtadis* do not come to know of this, it is necessary on the *imam* that as far as possible he should inform the *muqtadis* so that they could repeat their salaat. This is irrespective of whether he informs them by sending a message to them or by writing letters to them.

7. The *muqtadi* should not stand in front of the *imam*. He could stand in line with the *imam* or behind him. If the *muqtadi* stands in front of the *imam*, his following the *imam* will not be correct. Standing in front of the *imam* will be considered when the heels of the *muqtadi* are ahead of the heels of the *imam*. If the heels are not ahead, but the toes are ahead due to the *muqtadi's* feet being bigger or his toes being longer, then this will not be regarded as being in front of the *imam*. In this case, his following the *imam* will be correct.

8. The *muqtadi* must have a knowledge of the movements of the *imam*. Movements such as the bowing, standing, prostrating and sitting postures. This knowledge could either be based on looking at the *imam*, listening to his voice, the voice of a *mukabbir* (person who conveys the *takbirs* of the imam when the congregation is generally very large and there is no mike system) or by looking at another *muqtadi*. If the *muqtadi* does not have knowledge of the movements of the *imam*, either because of a barrier between them or for some other reason, then his following the *imam* will not be correct. However, if there is a barrier such as a curtain or wall, but the *muqtadi* has knowledge of the movements of the *imam*, then following the *imam* will be correct.

If it is not known as to whether the *imam* is a *musafir* or not, but due to certain indications the *muqtadi* feels that he is not a *musafir* - on condition that he is in the city or town and he offers his salaat as a *musafir*, i.e. if it is a four *rakaat* salaat, he makes *salaam* after two *rakaats*, and the *muqtadi* suspects that this *salaam* of the *imam* is for *sahw* - then in this case, this *muqtadi* must complete his four *rakaats* and thereafter it will be *wajib* on him to find out about the state of the *imam* as to whether he made *salaam* because of *sahw* or because he was a *musafir*. If after finding out, he learnt that he was a *musafir*, his salaat will be valid. But if it was for *sahw*, the *muqtadi* will have to repeat his salaat. If the *muqtadi* did not make any inquiries but offered his salaat in that doubt and went away, then even in this case he will have to repeat his salaat.

If the *muqtadi* feels that the *imam* is not a *musafir*, and he is not performing his salaat in the city or town but out of it, and he performs the four *rakaat salaat* as a *musafir* - and the *muqtadi* suspects that the *imam* made *salaam* for *sahw*, then even in this case he should offer his full four *rakaats* and it will be better for him to inquire about the state of the *imam*. If he does not make any inquiries, his salaat will **not** become invalid. This is because the fact that the *imam* is outside the city or town shows that he is obviously a *musafir*. As for the *muqtadi's* suspicion that he made *salaam* for *sahw*, this is not something that is obvious or apparent. Therefore, in this case it will not be necessary to make any inquiries.

Similarly, if the *imam* performs a four *rakaat salaat* in the city, town or in any jungle, etc. and the *muqtadi* suspects that he is a *musafir* - but the *imam* performs the full four *rakaats*, it will not be *wajib* on the *muqtadi* to make any inquiries. As for the *fajr* and *maghrib salaats*, under no circumstances will it be necessary to inquire as to whether the *imam* is a *musafir* or not. This is because the *musafir* and the *muqeem* are equal for these two salaats.

To put it briefly, it will only be necessary to make inquiries in one instance. That is, when the *imam* is in the city, town or some other place, and performs only two *rakaats* for a four *rakaat salaat* and the *muqtadi* suspects that he made *salaam* for *sahw*.

9. The *muqtadi* has to be with the *imam* in all the postures except the *qira'at*. This is irrespective of whether he carries them out with the *imam*, after the *imam* or before the *imam* - as long as the *imam* is with him till the end of that posture. Example of the first instance: he makes *ruku, sajdah,* etc. **with** the *imam*. Example of the second instance: the *imam* makes *ruku* and stands up. Thereafter the *muqtadi* makes *ruku*. Example of the third instance: he goes into *ruku* before the *imam*, but stays for so long in *ruku* that he even gets the *ruku* of the *imam*.

If the *muqtadi* is not with the *imam* in any particular posture, for example, the *imam* makes *ruku* and the *muqtadi* does not make, or the *imam* makes two *sajdahs* and the *muqtadi* only makes one, or he goes into a particular posture before the *imam* and does not get the *imam* till the end of that posture -

for example, he goes into *ruku* before the *imam* and stands up before the *imam* can even go into *ruku* - then in all these cases, his following the *imam* will not be valid.

10. The state of the *muqtadi* must be inferior or equal to that of the *imam*. Examples are as follows:

a) The one who is able to stand can follow the person who is unable to stand and offer his salaat. In the *Shariah,* the sitting of one who is excused is equal to standing.

b) The one who has made *wudu* or *ghusl* can follow the one who has made *tayammum* irrespective of whether this *tayammum* was made for *wudu* or for *ghusl*. This is because the rule concerning *tayammum, wudu*, and *ghusl* is equal in *tahaarat*. One is not inferior or superior to the other.

c) The one who has washed his limbs can follow the one who has made *masah* irrespective of whether he made *masah* on his leather socks or on his bandage. This is because the one who washes and the one who makes *masah* are equal in purity. No one is higher than the other.

d) The one who is a *ma'zur* can follow another person who is also a *ma'zur* on the condition that both are *ma'zur* for the same reason. For example, both have the sickness of continuous dripping of urine or both have the sickness of continuous passing of wind.

e) An *ummi* can follow another person who is also an *ummi* on condition that there is no one who is a *qari* among the *muqtadis*.

f) Women and immature children can follow an *imam* who is mature and a male.

g) A woman can offer salaat behind another woman.

h) An immature male or immature female can follow an immature male.

i) A person who offers a *nafl salaat* can read behind one who is offering a *wajib salaat*. For example, a person has already offered his *zuhr salaat* and he goes and follows another person who is offering his *zuhr salaat*. Or, for example, a person has already offered his *eid salaat* and he goes and joins the jama'at again.

j) It is permissible for a person offering *nafl salaat* to follow another person who is also offering a *nafl salaat*.

k) A person who is offering a salaat of *qasm* (oath) can also follow one who is offering a *nafl salaat*. This is because the salaat of *qasm* is also regarded as a *nafl salaat*. For example, a person takes an oath that he will offer two rakaats of salaat and thereafter he goes and offers two rakaats of salaat behind a person who is offering a *nafl salaat*. His salaat will be valid and he would have fulfilled his oath.

l) It is permissible for the person who is offering the salaat of *nazr* (vow) to follow another person who is also offering the salaat of *nazr* on condition that the *nazr* of both is the same. For example, a person made a *nazr* and another person says that he is making the same *nazr* that the other person made. But if this is not the case and one person made a separate *nazr* for two rakaats for example, and the other person made some other *nazr*, then none of them can follow the other.

In brief, if the *muqtadi* is "inferior" or equal to the *imam*, his following the *imam* will be valid. We will now mention those instances when the *muqtadi* is "superior" to the *imam*, either with certainty or on the possibility that he is "superior" - whereby his following the *imam* will not be valid.

a) It is not permissible to follow an immature person irrespective of whether the person following is a male or a female.

b) It is not permissible to follow a female irrespective of whether the person following is a mature or immature male.

c) A hermaphrodite cannot offer salaat behind another hermaphrodite. A hermaphrodite is one in whom the male and female characteristics are so conflicting that it is difficult to say with certainty whether he is a man or a woman. This type of creation is very rare and infrequent.

d) A woman who does not remember the period of her *haid* cannot follow another woman who is like her. In both these instances, there is the possibility that the *muqtadi* is "superior" to the *imam*. It will therefore not be permissible to follow them. In the first instance, it is possible that the *imam* who is a hermaphrodite could be a female; and the hermaphrodite who is the *muqtadi* could be a male. Similarly, in the second case, it is possible that the woman who is the *imam* is in her period of *haid* while the one who is the *muqtadi* could be in her period of purity.

e) A hermaphrodite cannot follow a woman because there is a possibility of the hermaphrodite being a man.

f) A person who is conscious and in his senses cannot follow the person who is a lunatic, intoxicated, unconscious or mentally deranged.

f) A person who is *taahir* cannot follow one who is a *ma'zur*, eg. the person who has the sickness of continuous dripping of urine, etc.

g) A person who is *ma'zur* on account of one sickness cannot follow the one who is *ma'zur* on account of two sicknesses. For example, a person who passes wind continuously cannot follow the person who passes wind continuously and who also has the sickness of continuous dripping of urine.

h) A person who is *ma'zur* because of a particular type of sickness cannot follow the one who is *ma'zur* because of another type of sickness. For example, a person who has the sickness of continuous dripping of urine cannot follow one who has the sickness of continuous bleeding of the nose.

i) A *qari* cannot follow an *ummi*. In this context, a *qari* refers to that person who can read a certain amount from the Quran whereby salaat will be regarded as valid, and an *ummi* is one who cannot even do this.

j) It is not permissible for an *ummi* to follow another person who is also an *ummi* while there is another *muqtadi* who is a *qari*. This is because the salaat of the *ummi imam* will become invalid, since it was possible to make that *qari* the *imam* and his recitation would have been sufficient for all the *muqtadis*. But now that the *ummi imam's* salaat has become invalid, all the other *muqtadis* salaat will also become invalid and among them was that *ummi muqtadi* as well.

k) It is not permissible for an *ummi* to follow a person who is dumb. This is because although the *ummi* cannot recite, he can still get the opportunity to learn while the dumb person does not have the power to even do this.

l) A person who has covered the necessary portions of his body cannot follow one who is naked.

m) A person who is able to go into *ruku* and *sajdah* cannot follow one who cannot execute these postures. It is also not permissible to follow one who cannot go into *sajdah* only.

n) It is not permissible for the one who is offering a *fard salaat* to follow the person who is offering a *nafl salaat*.

o) A person who is offering a salaat of *nazr* cannot follow the person who is offering a *nafl salaat*. This is because the *nazr salaat* is *wajib*.

p) A person who is offering a salaat of *nazr* cannot follow the person who is offering a salaat of *qasm*. For example, if a person takes a *qasm* that he will offer four *rakaats* of salaat today and another person had made a *nazr* for four *rakaats*. If the person who made the *nazr* follows this person, his salaat will not be valid because the salaat of *nazr* is *wajib* while that of *qasm* is *nafl*. This is because it is not *wajib* to fulfil the *qasm*. It is also possible for him to give *kaffarah* and not offer the salaat.

q) A person who can pronounce the letters clearly and correctly cannot follow the person who cannot pronounce the letters clearly. For example, he pronounces the *"seen"* as *"thaa"* or the *"raa"* as *"ghayn"* or any other similar mispronunciation. However, if he mispronounces one or two words in the entire recitation, it will be permissible to follow him.

11. The *imam* must not be a *munfarid* as a compulsion *(wajibul infiraad)*. In other words, it is not permissible to follow a person who **has** to be a *munfarid* at that particular time. For example, the person who misses one or two *rakaats* of the congregation has to stand up and complete the *rakaats* which he missed. It is necessary for him to do this alone. So if another person goes and follows this person, his following him will not be valid.

12. The *imam* must not be a *muqtadi* of another person. In other words, a person who is a *muqtadi* himself should not be made an *imam*. This is irrespective of whether he is a *muqtadi* in reality, such as a *mudrik*; or he is a *muqtadi* in principle, such as a *laahiq*. The *laahiq* is regarded as a *muqtadi* in those *rakaats* which he did not offer with the *imam*. Therefore, if anyone follows a *mudrik* or *laahiq*, his following will not be permissible. Similarly, it will not be permissible for a *masbuq* to follow a *laahiq* or vice versa.

If any of these twelve conditions are not found in a *muqtadi*, then his following will not be permissible. And when the *muqtadi's* following is not valid, then the salaat in which he followed someone will also not be valid.

The Rules of Jama'at

1. Jama'at is a prerequisite for the salaats of *jumu'ah* and the two *eids*. In other words, these salaats are not valid when offered alone.

2. Jama'at is *wajib* for the five daily salaats as long as there is no valid excuse. It is *sunnat-e-mu'akkadah* for the *taraweeh salaat* even if one complete Quran has already been recited with jama'at. It is also *sunnat-e-mu'akkadah* for *salaat-e-kusuf*. It is *mustahab* for the *witr salaat* in *Ramadaan*. Apart from *Ramadaan, witr salaat* with jama'at is *makruh-e-tanzihi* at any other time. This is if it is offered regularly. If it is not offered regularly and occasionally a few persons get together and offer it with jama'at, then it will not be *makruh*. If *salaat-e-kusuf* and all the other *nafl salaats* are offered with the importance that is given to the jama'at of the *fard salaats*, i.e. by giving *adhaan, iqaamah* or by gathering the people through any other way - then it will be *makruh-e-tahrimi*. However, if a few people get together and offer a *nafl salaat* in jama'at without giving *adhaan* or *iqaamah* and without calling the people, then there will be no harm in this. But even then, this should not be done regularly.

3. In the same way, it is also *makruh-e-tahrimi* to make a second jama'at for the *fard salaats* with these four conditions:

i) The musjid is a *mahalli* musjid and it is not on the main road. A mahalli musjid is a musjid in which the *imam* and *musallis* are appointed.

ii) The first jama'at was offered with a loud *adhaan* and *iqaamah*.

iii) The first jama'at was offered by those people who stay in that residential area and who have some influence over the day to day affairs of that musjid.

iv) The second jama'at is offered in the same position and with the same care and attention as the first jama'at was offered.

This fourth condition is according to Imam Abu Yusuf rahmatullahi alayh. According to Imam Abu Hanifah rahmatullahi alayh, it will remain *makruh* even if the position was changed.

If the second jama'at is not offered in the musjid but in a house, it will not be *makruh*. Similarly, if any of these four conditions are not found, it will not be *makruh*. For example, if the musjid is on the main road and not a *mahalli* musjid, as has been explained above, then not only a second jama'at, but even a third or fourth jama'at will not be *makruh*. Or, if the first jama'at was not offered after saying the *adhaan* and *iqaamah* with a loud voice, the second jama'at will not be *makruh*. Or, if the first jama'at was not offered by those who live in that residential area, nor do they have any influence over the day to day affairs of that musjid, then the second jama'at will not be *makruh*. Or, according to Imam Abu Yusuf rahamatullahi alayh, if the position of the second jama'at was not the same as the first jama'at whereby that place where the *imam* of the first jama'at had stood, the *imam* of the second jama'at moved away from that place and performed the salaat on another spot, then the position will be regarded as being changed, and according to Imam Abu Yusuf rahmatullahi alayh, the jama'at will not be *makruh*.

Note: Although the practice of the people is on the opinion of Imam Abu Yusuf rahamatullahi alayh, the opinion of Imam Abu Hanifah rahmatullahi alayh is also based on a strong proof. The laxity and laziness in *Deeni* matters, especially in regards to the jama'at, also demands that a *fatwa* be passed making the second jama'at *makruh* even after changing the position of the second jama'at. If this is not

done, people will intentionally miss out the first jama'at and say that they can always make a second jama'at.

Masa'il Connected to the Imam and Muqtadi

1. It is the duty of the muqtadis to choose the person who possesses the best characteristics from among all those who are present and to appoint him as the imam. If there are several people who are worthy of *imaamat* and they are all equal, then they should act according to the decision of the majority. That is, they should choose the person whom the majority of the people prefer. If they choose someone who is less capable despite there being a person who is more capable, they will be guilty of abandoning the *sunnah*.

2. The person who is most worthy of *imaamat* is that person who has a thorough knowledge of the *masa'il* of salaat as long as he does not have any outward characteristics of *fisq* (immorality), he knows the specified number of verses for recitation, and recites the Quran correctly. After him, the person who recites the Quran according to the rules that have been laid down. Thereafter, the person who is the most pious. Thereafter, the person who is the most senior in age. Thereafter, the person who is most courteous. Thereafter, the person who is the most handsome. Thereafter, the person who is the most noble. Thereafer, the person who has the best voice. Thereafter, the person who is the most well-dressed. Thereafer, the person who has the largest head as long as it is in proportion to his body. Thereafter, preference is given to the *muqeem* over the *musafir*. Thereafter, the person who was born as a free person. Thereafter, the person who made *tayammum* for *hadath-e-asghar* is given preference over the person who made *tayammum* for *hadath-e-akbar*. But according to some, the person who made *tayammum* for *hadath-e-akbar* is given preference.

The person in whom two qualities are found is given preference over the person in whom only one quality is found. For example, the person who knows the *masa'il* of salaat and also recites the Quran correctly has preference over the person who only knows the *masa'il* of salaat and cannot read the Quran correctly.

3. If jama'at is made in a house, the person whose house it is has more right of *imaamat* over the others. Thereafter, the person whom he appoints as an imam. However, if the owner of the house is a *jaahil*, and the other persons have knowledge of the *masa'il*, they will have the right of *imaamat*.

4. If there is an *imam* who is appointed in a particular musjid, then in his presence no one else has the right of *imaamat*. However, if he appoints anyone else as the imam, there will be no harm in this.

5. In the presence of the *Qadi*, i.e. the ruler of the Islamic state, no one else has the right of *imaamat*.

6. It is *makruh-e-tahrimi* to make *imaamat* without the happiness of the people. However, if that person is the most qualified person for *imaamat*, i.e. no one else has the qualities of *imaamat* as he possesses, then it will not be *makruh* for him. Instead, whoever is unhappy with his *imaamat* will be in the wrong.

7. It is *makruh-e-tahrimi* to appoint a *faasiq* or a *bid'atee* as an *imam*. However, if (Allah forbid) there is no one else apart from these people, then it will not be *makruh*. In the same way, if the *bid'atee* or

the *faasiq* is a powerful person and they are unable to remove him, or there is a fear of great discord or dissension, even then it will not be *makruh* on the muqtadis.

8. It is *makruh-e-tanzihi* to appoint the following persons as an imam: (a) a slave who is regarded as a slave in Islamic jurisprudence and not the one who is bought at the time of a famine,etc. even if he has been freed, (b) a villager, (c) a blind person who is not conscious of the laws of purity and impurity, (d) a person who cannot see well at night, (e) a *waladuz zina*, i.e. a person who was born out of an illicit relationship. However, if all these persons are possessors of knowledge and virtue, and people do not mind appointing them as imams, then it will not be *makruh*. It is also *makruh-e-tanzihi* to appoint a handsome youth whose beard has not appeared as yet, and also a person who has no intellect.

9. It is *wajib* on all the muqtadis to be in conformity with the imam in all the *fara'id* and *wajibaat* of salaat. However, it is not *wajib* to be in conformity with him in the sunnats. Based on this, if the imam is a follower of the *Shafi'i* school of thought and he raises his hands at the time of going into *ruku* and coming up from *ruku*, then it is not necessary for the *Hanafee* muqtadis to raise their hands. This is because the raising of the hands is sunnah even according to them. Similarly, if the *Shafi'i* imam reads the *qunut* in the *fajr salaat*, it is not necessary for the *Hanafee* muqtadis to do the same. However, since *qunut* is *wajib* in *witr salaat*, and the *Shafi'i* imam will read it **after** standing up from *ruku*, the *Hanafee* muqtadis should also read it after the *ruku*.

10. It is *makruh-e-tahrimi* for the imam to recite very long *Surahs* which are more than the recommended amount, or to stay for very long periods in the *ruku* and *sajdah* postures. Instead, the imam should take into consideration the need, necessities, and weakness of the muqtadis. He should make his *qira'ah* after taking into consideration the condition of the person who is the weakest of all of them. In fact, if there is a great urgency, it will be preferable for him to make his recitation even shorter than the recommended amount. This is so that people do not find any difficulty which could be a cause for a decrease in the jama'at.

11. If there is only one muqtadi who is a male or an immature boy, he should stand in line with or slightly behind the imam to the right of the imam. It is *makruh* to stand on the left hand side of the imam (or directly behind him - in this case).

12. If there is more than one muqtadi, they should stand behind the imam. If there are two muqtadis, it would be *makruh-e-tanzihi* for them to stand on either side of the imam. And if there are more than two muqtadis, it would be *makruh-e-tahrimi* to do so. This is because when there are more than two muqtadis, it is *wajib* for the imam to stand in front.

13. At the time of commencing the jama'at there was only one muqtadi and he stood to the right of the imam. Thereafter, more muqtadis joined the jama'at. The first muqtadi should step back so that all the muqtadis could get together and stand behind the imam. If he does not move back, the other muqtadis should pull him back. But if the muqtadis unintentionally stand to the right and left of the imam and do not pull the first muqtadi back, then in this case the imam should step forward so that all the muqtadis could get together and stand behind him. Similarly, if there is no place to move backwards, it will be the duty of the imam to step forward. But if the muqtadi is unaware of the *masa'il*, as is generally the case today, then it will not be advisable to move him because it is possible that he may do something which may break his salaat.

14. If the muqtadi is a woman or an immature girl, she should stand behind the imam irrespective of whether there is only one woman or several women.

15. If there are different types of muqtadis, i.e. a few men, a few women and a few children, then it is the duty of the imam to arrange their *saffs* in the following order: firstly he should arrange the *saffs* of the men, thereafter the *saffs* of the immature boys, thereafter the *saffs* of the women, and lastly the *saffs* of the immature girls.

16. It is the duty of the imam to straighten the *saffs*. That is, he should stop the people from standing unevenly, and he should order them to stand straight. They should stand next to each other and should not leave any gaps within the *saff* itself.

17. It is *makruh* for a person to stand alone in a *saff*. Instead, in such a case, he should pull a person back who is standing in the *saff* in front of him and make him stand in line with him. But if there is the possibility that the person will disrupt his salaat or take this unkindly, then he should not do this.

18. It is *makruh* to stand in a new *saff* if there is place in the first *saff*. Once the *saff* is complete, then only should one stand in a new *saff*.

19. It is *makruh-e-tahrimi* for a man to make *imamat* of women in a place where there is no other man or where there is no *mahram* female such as his wife, mother, sister, etc. If there is another man or *mahram* female, it will not be *makruh*.

20. A person is offering the *fard* of *fajr, maghrib* or *esha salaat* alone and he is offering his salaat silently. If a person joins him and follows him while he is in this salaat, then there are two alternatives in this: (i) this person makes this intention in his heart that he is now becoming the imam so that his salaat may be offered with jama'at, (ii) he does not make this intention but continues thinking to himself that although this person has come and stood behind me, I am still offering my salaat alone. In the first case, the moment he makes his intention, it will be *wajib* for him to start reciting in a loud voice. If he had already recited a part of *Surah Faatihah* or any other *Surah* silently, he should start reciting them aloud the moment he makes his intention. This is because it is *wajib* on the imam to make the *qira'at* in a loud voice for the *fajr, maghrib* and *esha salaats*. As for the second case, it is not *wajib* to make the *qira'at* in a loud voice and even the salaat of that muqtadi will remain valid. This is because it is not necessary for the imam to make an intention of *imamat* in order for the salaat to be valid.

21. If the imam or the *munfarid* is offering his salaat at home or in an open field, it is *mustahab* for him to place an object which is equal to one arm or more in length and equal to one finger or more in thickness in front of him either on his right or left side. This object is called a *sutra*. However, if he is offering his salaat in a musjid or in a place where people will not pass in front of him, then there is no need to do this. The *sutra* of the imam will suffice for all the muqtadis. Once the *sutra* has been placed, there is no sin in walking beyond the *sutra*. But if someone walks within the *sutra*, he will be committing a sin.

22. A *laahiq* is that muqtadi who misses a few or all his rakaats after having joined the jama'at, irrespective of whether he has an excuse or not. <u>Example where he has an excuse</u>: he falls asleep in his salaat and thereby misses a few rakaats, or he is unable to make *ruku* and *sajdah* because of the large number of people, or his *wudu* breaks and while he is gone to make his *wudu* he misses a few rakaats.

(In *salaatul khauf*, the first group is regarded as the *laahiq*. Similarly, the *muqeem* who follows an imam who is a *musafir* and who is making *qasr*, is regarded as a *laahiq* after the completion of the salaat of the imam). <u>Example where he has no excuse</u>: he goes into *ruku* or *sajdah* before the imam and even comes up before him, on account of which his rakaat is not considered to be valid. With regard to that rakaat, he will be regarded as a *laahiq*. It is *wajib* on the *laahiq* to complete the rakaats which he had missed first. After completing them, he should join the jama'at if it is still in progress, if not, he should offer the balance of his salaat as well.

23. The *laahiq* will also be regarded as a *muqtadi* for the rakaats which he had missed. That is, just as a *muqtadi* does not make *qira'at* but merely stands silently, the *laahiq* will also do this. And just as the *muqtadi* does not make *sajdah-e-sahw* when he makes any mistake, so is the case with the *laahiq*.

24. The *masbuq*, i.e. the one who has missed a few rakaats, should join the imam and offer whatever is left of his salaat with the jama'at. Once the imam completes his salaat, the *masbuq* should stand up and complete the rakaats which he had missed.

25. The *masbuq* has to offer his missed rakaats as a *munfarid* with *qira'at*. And if he makes any mistake in these rakaats, it is also necessary for him to make *sajdah-e-sahw*.

26. The *masbuq* should offer his missed rakaats in the following order: he should first offer those rakaats in which there is *qira'at* and then those which have no *qira'at*. As for the rakaats which he has offered with the imam, he should sit for them accordingly. That is, after counting the rakaats, he should make his first *qa'dah* after the one that is second. He should make his last *qa§dah* after his third rakaat if the salaat is a three rakaat salaat (such as *maghrib*). Examples: a person joined the jama'at for *zuhr salaat* when three rakaats had already been completed. When the imam makes *salaam* at the end of the salaat, this person should stand up and offer the three rakaats which he missed in the following manner: in the first rakaat he should recite *Surah Faatihah*, another *Surah*, make his *ruku* and *sajdahs* and then sit down for his first *qa'dah*. He has to sit down because this rakaat is regarded as his second rakaat after combining it with the rakaat that he had offered with the imam. Thereafter, he should offer his second rakaat and recite *Surah Faatihah* and another *Surah* in it as well. After this second rakaat he should not sit down because this rakaat is regarded as his third rakaat after joining it to the previous two. Thereafter, he should offer his third rakaat without reciting another *Surah* after having recited *Surah Faatihah* because this rakaat was not a rakaat of *qira'at*. After this rakaat, he should sit down because this is his last *qa'dah*.

27. A person is a *laahiq* and a *masbuq* as well. Example, he joined the jama'at after a few rakaats and after joining in, he also misses some rakaats. He should first offer those rakaats which he missed after joining, i.e. in which he was a *laahiq*. However, he should offer these as if he is following the *imam*, i.e. he should not make *qira'at* and he should offer his salaat in the same order as that of the *imam*. Thereafter, if the jama'at is still in progress, he should join it. If not, he should also offer the balance of his salaat after having read those rakaats in which he was a *masbuq*. <u>Example</u>: a person joined the *asr salaat* after one rakaat. Upon joining the jama'at, his *wudu* broke so he went to repeat his *wudu*. In the meantime, the salaat ended. He should first offer those three rakaats which he missed out after having joined the jama'at. Thereafter, he should offer the one rakaat which he had missed before joining the jama'at. He should offer those three rakaats as a *muqtadi*, i.e. he should not make *qira'at* and he should sit down after the first of those three rakaats. This is because this is the second rakaat of the *imam* and he (*imam*) had sat in this rakaat. Thereafter, he should not sit in the second rakaat because this is actually the third rakaat of the *imam*. Thereafter, he should sit down in the third rakaat because this is

actually the fourth rakaat of the *imam* and he had sat in this rakaat. Thereafter, he should offer that rakaat which he had missed before joining the jama'at, and he should also sit in this rakaat because it is his fourth rakaat. He also has to make *qira'at* in this rakaat because he is a *masbuq* in this rakaat and a *masbuq* is regarded as a *munfarid* in the rakaats which he missed.

28. It is *sunnah* for the *muqtadis* to follow the *imam* in all the postures without any delay. The *takbeer-e-tahreemah, ruku,* standing after *ruku, sajdahs* - all have to be carried out with the *imam*. In other words, every act has to be carried out simultaneously with every act of the *imam*. However, if the *imam* stands up from the first *qa'dah* before the *muqtadis* could complete their *at-tahiyyaat,* the *muqtadis* should complete their *at-tahiyyaat* first and then stand up. Similarly, if the *imam* makes *salaam* in the last *qa'dah* before the *muqtadis* could complete their *at-tahiyyaat*, they should complete their *at-tahiyyaat* first and then make *salaam*. However, if the *muqtadis* have not read their *tasbeehs* in the *ruku* and *sajdahs*, they should still stand up with the *imam*.

A few Masa'il Related to Fard and Wajib Salaats

1. The *mudrik* does not have to make any *qira'at*. The *qira'at* of the *imam* is sufficient for all the *muqtadis*. According to the *Hanafee* school of thought, it is *makruh* for the *muqtadis* to make *qira'at* behind the *imam*.

2. It is *fard* on the *masbuq* to make *qira'at* for the rakaats which he missed.

3. In other words, the *muqtadi* should not make *qira'at* in the presence of the *imam*. However, the *masbuq* has to make *qira'at* because the *imam* is not present for the rakaats which he missed.

4. The spot on which *sajdah* will be made should not be higher than half metre than the spot at which the feet are placed. If *sajdah* is made at a spot that is higher than half metre, this will not be permissible. However, if there is a need to do this, it will be permissible. For example, the congregation is very large and the people are standing so close to each other that it is not possible to make *sajdah* on the ground. It will be permissible to make *sajdah* on the backs of those offering salaat. This is on condition that the person on whose back *sajdah* is being made is also offering the same salaat as the person making the *sajdah*.

5. It is *wajib* to offer six extra *takbeers* apart from the normal *takbeers* in the *eid salaats*.

6. It is *wajib* for the *imam* to make *qira'at* in a loud voice in the following salaats: both the rakaats of *fajr*, the first two rakaats of *maghrib* and *esha* irrespective of whether it is a *qada* or an *adaa salaat, jumu'ah, eid, taraweeh,* and the *witr* of *Ramadaan*.

7. The *munfarid* has the choice of reciting the two rakaats of *fajr* and the first two rakaats of *maghrib* and *esha,* in a loud or soft voice. In order to differentiate between loud and soft, the jurists have written that "loud" will mean that someone else can hear the recitation, and "soft" will mean that only the person reciting can hear his own voice.

8. It is *wajib* on the *imam* and the *munfarid* to make the *qira'at* softly in all the rakaats of *zuhr* and *asr*, and the latter rakaats of *maghrib* and *esha*.

9. The *nafl salaats* that are offered during the day should be offered softly. As for those at night, one has a choice between reciting loudly or softly.

10. If a *munfarid* offers *qada salaat* of *fajr, maghrib,* and *esha* during the day, it will also be *wajib* to make the *qira'at* softly in them. But if he makes *qada* of them at night, he has a choice.

11. If a person forgets to recite another *Surah* after the *Surah Faatihah* in the first two rakaats of *maghrib* or *esha*, he will have to recite it in the third and fourth rakaats after *Surah Faatihah*. It will be *wajib* to make the *qira'at* loudly in these rakaats as well. At the end of the salaat, *sajdah-e-sahw* will also be *wajib*.

Masa'il Related to Joining and Not Joining the Jama'at

1. If a person reaches the musjid of his area or the musjid nearest to his home at a time when the jama'at is over, then it is *mustahab* for him to go to another musjid with the intention of getting the jama'at over there. He also has the choice of returning home, getting his house-folk together and making jama'at with them.

2. If a person has already offered his *fard salaat* alone at home and then sees that the same *fard salaat* is being offered with jama'at, he should go and join that jama'at. This is on condition that it is the time of *zuhr* or *esha*. He should not join the jama'at if it is the time of *fajr, asr* or *maghrib*. This is because it is *makruh* to offer *nafl salaat* after *fajr* and *asr salaat*. And as for *maghrib salaat*, it is *makruh* because it will be considered to be a *nafl salaat* and we do not get a *nafl salaat* of three rakaats.

3. If a person has already commenced with offering his *fard salaat* and the jama'at also commences with the same *fard salaat*, then the following rules will apply: if that *fard salaat* is a two rakaat salaat, such as *fajr salaat*, then the rule is that he should break his salaat and join the jama'at if he has not made the *sajdah* for the first rakaat as yet. If he has made the *sajdah* for the first rakaat and has not made the *sajdah* for the second rakaat as yet, he should still break his salaat and join the jama'at. And if he has already made the *sajdahs* for the second rakaat, he should complete both the rakaats. If it is a three rakaat salaat, such as *maghrib salaat*, then the rule is that if he has not made the *sajdah* for the second rakaat as yet, he should break his salaat. If he has already made the *sajdah* for the second rakaat, he should complete his salaat and should not join the jama'at because it is not permissible to offer a *nafl salaat* of three rakaats.

If it is a four rakaat salaat, such as *zuhr, asr*, and *esha*, then the rule is that if he has not made the *sajdah* for the first rakaat, he should break his salaat. If he has made the *sajdah*, he should sit down after the second rakaat, read the *at-tahiyyaat*, make *salaam*, and join the jama'at. And if he has commenced with his third rakaat, but has not made the *sajdah* for it as yet, he should break his salaat. If he has made the *sajdah,* he should complete his salaat.

In those instances where he completed his salaat, he should not join the jama'at if it is a *fajr, asr* or *maghrib salaat*. For *zuhr* and *esha salaats* he should join the jama'at. In those instances where he has to break the salaat, he should make one *salaam* while standing.

4. If a person has already commenced with a *nafl salaat* and the jama'at commences, he should not break his salaat. Instead, he should make *salaam* after the second rakaat even if he has made an intention for four rakaats.

5. If a person has already commenced with the *sunnat-e-mu'akkadah* of *zuhr* or *jumu'ah*, and the jama'at commences, then the *zaahir-e-madh'hab* is that he should make *salaam* after two rakaats and join the jama'at. But the majority of the jurists feel that it is **better** to complete the four rakaats. And if he has already commenced with the third rakaat, then it is **necessary** to complete the full four rakaats.

6. If the jama'at for *fard salaat* has already commenced, a person should not commence with any *sunnah salaat* provided that he fears that he will miss a rakaat. However, if he is certain or confident of not missing any rakaat, then he should offer the *sunnah salaat*. For example, the *fard salaat* of *zuhr* commences and he fears that if he had to occupy himself with the *sunnah salaat* he would miss a rakaat of the *fard salaat*. He should therefore leave out the *sunnah-e-mu'akkadah* before the *fard salaat*. After offering the *fard* of *zuhr* and *jumu'ah*, it will be better for him to offer the *sunnah-e-mu'akkadah* that is normally offered after these two salaats first, and then to offer those that are normally read before these two salaats.

As for the *sunnahs* of *fajr salaat*, since they are more important, the rule in regard to them is that even if the *fard salaat* has commenced, he should offer the *sunnah salaat* first. This is on condition that he has the hope of getting at least one rakaat of the *fard salaat*. But if he has no hope of getting at least one rakaat, he should not offer the *sunnah salaat*. If he wishes, he could offer it after sunrise.

7. A person offering the *sunnah* of *fajr salaat* fears that if he had to offer this salaat with full consideration of all the *sunnahs* and *mustahabs* of salaat, he will not get the jama'at, he should suffice with the *fard* and *wajib* acts of salaat and leave out the *sunnahs* and *mustahabs*.

8. The *sunnah salaats* that are being offered while the *fard salaat* is in progress should be offered at a place that is separate from the musjid (main *jama'at* area) irrespective of whether they are the *sunnahs* of *fajr* or of any other salaat,. This is because it is *makruh-e-tahrimi* to offer any other salaat at the place where a *fard salaat* is being offered. If there is no such place, it should be offered in the musjid but in some corner away from the *saff*.

9. If a person gets the last *qa'dah* of the jama'at and does not get any of the rakaats, he will still receive the reward of the jama'at.

10. If a person gets the *ruku* of any of the rakaats with the *imam*, it will be regarded as if he got that rakaat. And if he does not get that *ruku*, it will be regarded as though he did not get that rakaat.

Acts which Invalidate Salaat

1. To give *luqmah* to anyone other than the *imam* while one is in salaat makes that salaat invalid. To give *luqmah* means to correct someone who has made a mistake in reciting the Quran. Note: Since there is a difference of opinion among the jurists with regard to the *masa'il* of *luqmah*, some ulama have written special books on this subject. We are therefore mentioning a few details over here.

2. If the *muqtadi* gives a *luqmah* to his *imam,* his salaat will not become invalid. This is irrespective of whether the *imam* has recited the specified amount or not. The "specified amount" in this context refers to that amount of *qira'at* which is the recommended amount. But in this case, it will be better for the *imam* to go into *ruku,* as will be mentioned in the next *mas'ala*.

3. If the *imam* has recited the specified amount, he should go into *ruku* and should not force the *muqtadis* to give him *luqmah*. (To do so is *makruh*) The *muqtadis* should also note that as long as there is no genuine need, they should not give *luqmah* to the *imam*. (To do so is also *makruh*) Here "genuine need" means that the *imam* wishes to continue forward despite making a mistake, or that he does not go into *ruku*, or that he keeps silent and remains standing. Even if they correct him without any "genuine need", the salaat will not become invalid - as has been mentioned in the previous *mas'alas*.

4. If a person gives *luqmah* to another person who is in salaat and the person who gave the *luqmah* was **not** his *muqtadi* - irrespective of whether he was offering any salaat or not - then if the person accepts the *luqmah* then his salaat will become invalid. However, if the person remembers on his own, either at the same time when the *luqmah* was given or prior to that, or he was not influenced by the *luqmah* from the back, but reads from his memory, then the salaat of the one to whom *luqmah* was given will not become invalid.

5. If a person who is offering salaat gives *luqmah* to someone who is not his *imam*, irrespective of whether the latter is offering salaat or not, then the former's salaat will become invalid.

6. If the *muqtadi* gives *luqmah* to the *imam* by hearing the recitation of someone else or by looking into the Quran, his salaat will become invalid. And if the *imam* accepts this *luqmah*, his salaat will also become invalid. If after looking into the Quran or by hearing the recitation of someone else, the *muqtadi* remembers the verse and gives the *luqmah* based on his memory, then the salaat will not become invalid.

7. Similarly, if a person is offering his salaat and recites one verse after looking into the Quran, his salaat will still become invalid. And if he had known this verse before looking into the Quran, his salaat will not become invalid. Alternatively, he did not remember this verse previously, but looked at less than the complete verse, then too his salaat will not become invalid.

8. If a woman stands near a man in such a way that any part of her body comes in line with any part of the body of the man, then the salaat will become invalid. So much so that when she goes into *sajdah* and her head comes in line with his feet, even then the salaat will become invalid. However, for the salaat to become invalid, the following conditions have to be found:

i) The woman is mature (irrespective of whether she is young or old), or she is immature but old enough for sexual intercourse. If a very young immature girl is in line with a man in salaat, the salaat will not become invalid.

ii) Both, man and woman, have to be in salaat. If any one of them is not in salaat and they come in line, the salaat will not become invalid.

iii) There must be no barrier between the two. If there is a curtain between the two, a *sutra*, or there is such a gap between the two that one person can stand there without any difficulty, the salaat will not become invalid.

iv) All the prerequisites for the salaat to be valid have to be found in the woman. If a woman is a lunatic, in the state of menstruation or *nifaas*, then her coming in line with the man will not make the salaat invalid because she herself will not be considered to be in salaat.

v) The salaat must not be a *janaazah salaat*. Being in line with a man in *janaazah salaat* will not invalidate the salaat.

vi) Being in line has to be to the extent of one *rukn* of salaat. If it is any less, the salaat will not become invalid. For example, they stand in line for such a short period of time that the *ruku* or anything else cannot be made, and thereafter she goes away. This little while will not invalidate the salaat.

vii) The *takbeer-e-tahreemah* of both is the same. That is, this woman is a *muqtadi* of that man, or this man and woman are the *muqtadis* of a third person.

viii) At the time of commencing the salaat, the *imam* had made the intention of *imamat* for the woman or made this intention in the midst of his salaat when she joined the jama'at. If the *imam* did not make an intention of *imamat* for her, the salaat will not become invalid. Instead, only **her** salaat will not be valid.

9. If the *imam's wudu* breaks and he leaves the musjid without appointing anyone as his deputy, the salaat of all the *muqtadis* will become invalid.

10. The *imam* appointed such a person as his deputy who does not possess the requirements to be an *imam*. For example, he appointed a lunatic, an immature child or a woman. In this case, everyone's salaat will become invalid.

11. If a woman kisses her husband while he is in salaat then his salaat will not become invalid. However, if at the time of being kissed, the man is overtaken by passion, then his salaat will become invalid. If a woman is in her salaat and a man kisses her, then her salaat will become invalid irrespective of whether he kissed her with desire or not, and irrespective of whether she was overcome by passion or not.

12. If a person tries to pass in front of a *musalli*, it is permissible for the *musalli* to push him aside or to stop him from this act. This is on condition that this act of stopping him does not involve a lot of movement. If it involves a lot of movement, his salaat will become invalid.

The Experiencing of Impurity in Salaat

If a person experiences *hadath* in his salaat, his salaat will become invalid if he experienced *hadath-e-akbar*, whereby *ghusl* becomes *wajib*. If he experiences *hadath-e-asghar*, it will either be two things: this *hadath-e-asghar* will either be *ikhtiyaari* or *ghair ikhtiyaari*. *Ikhtiyaari* means it was caused or

brought about by the will of man. *Ghayr ikhtiyaari* means that it was not caused or not brought about by the will of man.

If it is *ikhtiyaari,* the salaat will become invalid. For example, a person laughs loudly in his salaat, he hurts his body and thereby draws out blood, he forces himself to pass wind, a person walks on the roof and by walking there a stone or anything else falls down on the head of a *musalli* and he starts to bleed - in all these cases the salaat will become invalid. This is because all these actions are carried out through the will of man.

If it is *ghayr ikhtiyaari*, then there are two conditions in this. It is either something that occurs very rarely, such as madness, unconsciousness or the death of the *imam*,or something that occurs often, such as passing of wind, urinating, passing stool or the emission of pre-coital fluid, etc. If it is something that occurs very rarely, the salaat will become invalid. And if it is something that occurs often, the salaat will not be invalidated. Instead, after having made his *wudu*, the person has the choice and the permission to either continue his salaat from where his *wudu* had broken or to repeat the entire salaat. However, it is better to repeat the entire salaat. There are certain prerequisites in the case where he wishes to continue his salaat from where his *wudu* had broken:

i) he should not offer any *rukn* in the state of *hadath*.

ii) he should not offer any *rukn* while walking, for example, while he is going towards or returning from *wudu*, he should not recite the Quran because recitation of the Quran is a *rukn* of salaat.

iii) he should not do any act which negates salaat nor should he do anything which is possible to refrain from.

iv) once he experiences any *hadath*, he should not delay in sping any *rukn* without any valid excuse. Instead he should immediately go to make his *wudu*. However, if there is a valid excuse, there is no harm in delaying. For example, there are many *saffs* and he is standing in the first *saff* and it is difficult to break through the *saffs*.

1. If a *munfarid* experiences *hadath*, it is permissible for him to make *wudu* immediately, and he should complete his *wudu* as quickly as possible. But this should be done with due consideration to all the *sunnahs* and *mustahabs* of *wudu*. In the meanwhile, he should not engage in any conversation. If water is available nearby, he should not go to any place that is further away. In short, he should not do anything more than what is necessary. On completing his *wudu*, he could continue with his salaat at that very place of *wudu*, and this is preferable; or he could go back to his original place. It is preferable to break his first salaat by making *salaam* for it, and after completing his *wudu*, to repeat his entire salaat.

2. If the *imam* experiences hadath, he should immediately go to make his *wudu* even if he is in the last *qa'dah*. It is preferable for him to choose the one whom he feels to be most suitable for *imamat* from among the *muqtadis*. It is better to make the *mudrik* his deputy. It is also permissible to make the *masbuq* his deputy. He should indicate to the *masbuq* as to the number of rakaats he still has to perform. He should do this by means of his fingers: if he has one rakaat left, he should lift one finger, and if two rakaats, two fingers. If he has to make a *ruku*, he should place his hand on his knees. If he has to make a *sajdah*, he should place his hand on his forehead. If it is *qira'at*, he should place his hand on his mouth. If it is *sajdah-e-tilaawat,* he should place his hand on his forehead and mouth. If it

is *sajdah-e-sahw*, then on his chest. All this is if the *masbuq* understands. If he does not understand, he should not make him his deputy. Once the *imam* has repeated his *wudu*, he should join the jama'at and become a follower of his deputy, that is if the jama'at is still in progress. If he did not go and join the jama'at, but instead stood and followed his deputy from the very place where he made his *wudu*, then this will only be permissible if there is no barrier between them, or if he is not very far away from the jama'at. If this is not the case, it will not be permissible to follow his deputy from the place of *wudu*. However, if the jama'at is already over, he can complete his salaat wherever he wishes; either at the place of *wudu* or at his original place.

3. If water is available inside the actual musjid, then it is **not necessary** to appoint anyone as his deputy. He has the choice to either appoint or not to appoint. If he does not appoint a deputy, he should go and make his *wudu* and come back and lead the jama'at. In the meantime, the *muqtadis* should wait for him.

4. Once a person appoints a deputy, he no more remains an *imam* but becomes a *muqtadi* of his deputy. Therefore, if the jama'at is over, the *imam* should complete his salaat as a *laahiq*. If the *imam* does not appoint anyone as his deputy, but the *muqtadis* appoint someone from among them or one of the *muqtadis* steps forward of his own accord and goes and stands in the place of the *imam* and makes the intention of *imamat,* then all this is permissible on condition that the original *imam* has not gone out of the musjid as yet. And if the salaat is not performed in the musjid, then on condition that he has not stepped beyond the *saffs* or beyond the *sutra*. If he has already stepped out of these boundaries, the salaat will become invalid. Now, another person cannot become an *imam*.

5. If a *muqtadi* experiences *hadath*, he should also immediately go to repeat his *wudu*. On completing his *wudu*, he should join the jama'at if it is still in progress. If not, he should complete his salaat on his own. If the jama'at is still in progress, he should go and stand in his original place. However, if there is nothing between him and the *imam* which can prevent him from following the *imam*, then it will also be permissible for him to stand at the place of *wudu* and follow the *imam* from there. If the jama'at is over, he has the choice of going to his original place and offering his salaat, or of offering it at the place of *wudu*. This latter option is preferable.

6. If the *imam* appointed a *masbuq* as his deputy, he should perform the balance of the rakaats for the *imam* and thereafter appoint a *mudrik* so that this *mudrik* could make the *salaam* and the *masbuq* could offer the rakaats which he had missed.

7. If a person becomes a lunatic, experiences *hadath-e-akbar*, experiences *hadath-e-asghar* unintentionally or becomes unconscious; and any of the above occurs after having sat in the last *qa'dah* to the extent of *at-tahiyyaat* - then his salaat will become invalid and he will have to repeat his salaat.

8. Because these *masa'il* are complicated, and because of a lack of knowledge - the possibility of mistakes is inevitable. It is therefore better not to continue the salaat. Instead, one should break the salaat by making *salaam* and repeat the entire salaat.

Bahishti Zewar

(Heavenly Ornaments)

Part Three Index

Fasting, Zakaat, Qurbaani, Hajj, Vows, Apostasy, Halaal and Haraam

SAUM - FASTING

In the Hadith, great rewards have been mentioned for fasting. The fasting person has a very high status in the sight of Allâh Ta'âla. Rasulullah sallallahu alayhi wa sallam said: "The person who fasts in the month of Ramadhân solely for the pleasure of Allâh Ta'âla and for gaining His reward, all his past minor sins will be forgiven." Rasulullah sallallahu alayhi wa sallam said: "The smell which emanates from the mouth of a fasting person is more beloved in the sight of Allâh Ta'âla than the fragrance of musk." On the day of judgement, one would receive great rewards for fasting.

It is related in a Hadith that a table below the *Arsh* of Allâh Ta'âla will be laid for the fasting persons on the day of judgement. They will sit at this table and partake of the food while all the other people will still be busy giving their account of deeds. On seeing them, they will say: "How is it that these people are eating and drinking while we are still occupied in giving an account of our deeds?" It will be said to them that they used to fast while you abstained from fasting. This fasting is also a great pillar of Islam. The person who does not fast in the month of Ramadhân commits a major sin, and his *Deen* shall become weak.

1. Fasting in the month of Ramadhân is *fard* on every Muslim who is not a lunatic nor an immature person (minor). As long as there is no valid excuse, it is not permissible to abstain from fasting. If a person vows to fast, fasting becomes *fard* on him on account of this vow. The *qada* and *kaffarah* fasts are also *fard*. Apart from this, all other fasts are *nafl* - if a person keeps them he will be rewarded, and if he does not do so, there will be no sin on him. However, the fasts of *eid ul-fitr, eid ul-ad'hâ*, and the three days following *eid ul-ad'hâ* are all *harâm*.
2. Once the time of *fajr salâh* approaches (i.e. dawn) until the time of sunset, a person should make the intention of fasting and abstain from all food, drink, and sexual intercourse. This is known as fasting in the *Shariah*.
3. It is not necessary to make a verbal intention. Instead, once a person has this in his heart that today he is fasting and he does not eat or drink anything, nor does he indulge in sexual intercourse - his fast will be valid. If a person makes a verbal intention by saying: "O Allâh! I will fast for Your pleasure tomorrow", or he says the following words in Arabic:

نَوَيْتُ غَدٍ بِصَوْمِ

even then there is no harm in this.

4. A person did not eat nor drink anything the entire day and remained hungry and thirsty from morning till evening. However, in his heart he did not have the intention of fasting but merely abstained from food due to a lack of hunger, or, for some reason or the other he did not get the opportunity of eating anything - in such a case his fast will not be valid. Had he made the intention of fasting in his heart, his fast would have become valid.
5. According to the *Shari'ah*, the time of fasting commences from *subah sâdiq*. Therefore, as long as the *subah sâdiq* time does not expire, eating, drinking, etc. is permissible. Some women wake up early and after having a meal, they make the intention of fasting and sleep away thinking that once the intention is made, eating and drinking is not permissible. This is a gross error. As long as the *subah sâdiq* time does not expire, it is permissible to eat and drink. This is irrespective of whether the intention of fasting has been made or not.

The Fasts of Ramadhân

1. If the intention of fasting for the fast of Ramadhân is made at night, the fast will be valid. The intention was not made at night and even in the morning one decided not to fast on that day. The day progressed considerably and only thereafter the person realized that it is not good to leave out a *fard* duty and therefore made the intention of fasting - even then his fast will be valid. But if he has already consumed some food in the morning, he cannot make the intention of fasting.
2. If a person has not consumed any food or drink, then for the fasts of Ramadhân he can make the intention of fasting until one hour before mid-day.
3. For the fasts of Ramadhân, the following intention is sufficient: "I am fasting today". Alternatively, at night one could say: "Tomorrow I will fast". By making this intention, the fasts of Ramadhân will be valid. When making the intention, a person did not specify as to whether it is a fast of Ramadhân or a *fard* fast. Even then the fast will be valid.
4. In the month of Ramadhân, a person made the following intention: "Tomorrow I will keep a *nafl* fast and I will not keep the fast of Ramadhân. I will make *qada* of this Ramadhân fast at some other time." Even then, the Ramadhân fast will be considered and not the *nafl* fast.
5. A person had missed a few fasts of the previous Ramadhân. The whole year passed without his making *qada* of these missed fasts as yet. When

the next Ramadhân commenced, he made the intention of making *qada* of those missed fasts. Even then, the fasts of this Ramadhân will be considered and the *qada* fasts will not be valid. He will have to keep those *qada* fasts after Ramadhân.

6. A person had taken a vow that if a certain work of his is fulfilled, he will keep one or two fasts for the pleasure of Allâh. When the month of Ramadhân commenced, he made the intention of keeping those fasts which he had vowed to keep and not the fast of Ramadhân. Even then, the fast of Ramadhân will be considered and not that of the vowed fast. The vowed fast will have to be kept after Ramadhân.

   In short, if any other intention is made in the month of Ramadhân, the fast of Ramadhân will be considered. All other fasts will not be valid.
7. If the moon of Ramadhân is sighted on the 29th of *Sha'bân*, commence fasting the following morning. However, if it is not sighted or cannot be sighted because of clouds, do not fast the next morning as long as there is a doubt as to whether Ramadhân has commenced or not. Instead, complete the 30 days of *Sha'bân* and thereafter commence the fasts of Ramadhân.
8. Because of clouds, the moon was not sighted on the 29th of *Sha'bân*. Do not even keep a *nafl* fast the following day. However, if a person is in the habit of fasting on Mondays and Thursdays or any other specific day, and coincidentally that day falls on the 29th, then in such a case it will be preferable to keep this fast. Thereafter, if he receives the news of the sighting of the moon on the 29th, the fast of Ramadhân will be fulfilled with that very *nafl* fast. He does not have to make *qada* of it.
9. Because of clouds, the moon was not sighted on the 29th of *Sha'bân*. Do not eat or drink anything the following day until an hour before mid-day. If news of the sighting of the moon is received from somewhere, make the intention of fasting. If no news is received, one can commence eating and drinking.
10. The moon was not sighted on the 29th. Do not think that since tomorrow is not Ramadhân, let me keep my *qada* fast of the previous year, or let me keep the fast that I had vowed to keep. On such a day, it is also *makrûh* to keep the *qada, kaffarah*, and *nazr* (vowed) fasts. No fast should be kept on that day. If a person keeps the *qada* or *nazr* fast, and later he receives the news of the sighting of the moon; even then the fast of Ramadhân will be considered. He will have to repeat the *qada* or *nazr* fast. If he does not receive any news of the sighting of the moon, the fast will be valid for whatever reason he had kept it (i.e. whether it be a *qada* or a *nazr* fast).

The Sighting of the Moon

1. The moon of Ramadhân was not sighted because of clouds or some dust in the sky. However, a religious-minded, pious and honest person gives testimony that he has sighted the moon. The sighting of the moon will thus be established irrespective of whether the person is a male or a female.
2. If the moon of Eid is not sighted because of clouds, the testimony of one person will not be acceptable irrespective of how reliable a person he may be. Instead, the sighting of the moon will only be established if two reliable, pious men or one reliable, pious man and two reliable, pious women give testimony that they have sighted the moon. If four women alone give testimony, it will not be acceptable.
3. The person who does not follow the requirements of the *Deen* and continues committing sinful acts, e.g. he does not offer salâh, does not keep fasts, is in the habit of speaking lies or commits some other sin and does not confine himself to the dictates of the *Shariah*; his testimony cannot be relied upon according to the *Shariah*. This is irrespective of the number of oaths he may take in order to give credence to what he is saying. In fact, if there are several people like him, even then their testimony will not be acceptable.
4. This notion which has become popular among the masses that the day on which the 4th of *Rajab* falls, on that same day the 1st of Ramadhân will fall has no validity in the *Shariah*. If the moon is not sighted, fast should not be kept.
5. Upon seeing the moon, one should not say that the moon appears to be very big and that it appears to be the second moon. This is an evil habit. It is mentioned in a Hadith that this is a sign of *qiyâmah.* When *qiyâmah* will draw near, people will talk in this manner. In short, do not even rely on the size of the moon as to whether it is big or small. Nor should you rely on the Hindus who say that today is dooj (the second day of the lunar fortnight) and that the moon will definitely be sighted today. In the *Shariah*, all this is regarded as nonsense.
6. If the skies are absolutely clear, even the testimony of several persons will not be acceptable and the sighting of the moon cannot be established. This is irrespective of whether it is the moon of Ramadhân or the moon of Eid. However, if a very large number of people give their testimony that they have sighted the moon to such an extent that the heart feels that such a large number of people cannot be lying and that it is impossible for them to be concocting a story, then only will the sighting of the moon be established.
7. A rumour has spread in the entire city that the moon had been sighted yesterday and that many people had seen it. However, after making many enquiries, not a single person could be found who had actually sighted the moon. Such a rumour cannot be acceptable.
8. A person sighted the moon of Ramadhân. Apart from him, no one else in the entire city sighted the moon. Furthermore, this person does not follow

the dictates of the *Shariah*. The residents of the city should not fast and cannot rely on this person's testimony. However, this person will have to fast. And if he fasts for the full thirty days and the moon of Eid has not been sighted as yet, he will have to keep one additional fast and celebrate Eid with the rest of the residents of the city.

9. A person sighted the moon of Eid alone and the *Shariah* did not accept his testimony. This person cannot celebrate Eid as well. He must fast the following day and should not rely on his sighting of the moon. Nor should he break his fast.

The Qada or Missed Fasts

1. The fasts that have been missed for some reason or the other have to be kept after Ramadhân as soon as possible. One should not delay in keeping these missed fasts. It is a sin to delay in keeping these missed fasts without any reason.
2. When keeping the qada fasts, it is not necessary to specify the date by saying: "I am keeping a qada fast for so-and-so day". Instead, one should merely keep the fasts that have been missed. However, if one has missed a few fasts of two Ramadhâns and has to keep the qada for both the years, it will be necessary to specify the year for which he is keeping the qada. That is, he should make the intention in the following way: "I am keeping this qada fast for so-and-so year".
3. When keeping a qada fast, it is necessary to make the intention at night (i.e. before *subah sâdiq*). If the intention is made in the morning (i.e. after *subah sâdiq*), the qada fast will not be valid and it will be regarded as a *nafl* fast. The person will have to keep the qada fast again.
4. The same rule applies to the *kaffarah* fasts, i.e. the intention has to be made at night. If the intention is made the following morning, the *kaffarah* fast will not be valid.
5. When keeping the qada fasts, one has the choice of either keeping them consecutively or at random. Both options are permissible.
6. If a person has not kept the qada fasts of Ramadhân and the following Ramadhân commences without his having made the qada, he should keep the fasts of the present Ramadhân and keep the qada fasts of the previous Ramadhân after Eid. However, it is an evil practice to delay in this manner.
7. In the month of Ramadhân a person became unconscious during the day. This unconsciousness continued for more than a day. Apart from the day on which he fell unconscious, he will have to keep qada of all the other days in which he remained unconscious. Qada of the first day on which he fell unconscious is not *wâjib* because due to his intention of fasting, that fast has become valid. However, if the person was not fasting on that day,

or, if he took some medication on that day and this medication went down his throat, qada of this first day will also be *wâjib* on him.

8. If the person fell unconscious at night, it is not *wâjib* on him to make qada of the fast of the following day as well. However, he will have to make qada of the remainder of the days in which he remained unconscious. But if he did not make the intention of fasting on that night for the following day, or if he took some medication the following morning, then he will also have to make qada of that first day.
9. If a person remains unconscious for the entire month of Ramadhân, even then he should make qada of these fasts. He should not think that he is absolved from keeping all these fasts. However, if he became a lunatic, and this lunacy remained for the entire month, he does not have to keep qada for any of the days of this Ramadhân. If his lunacy disappears on any day in the month of Ramadhân and he comes back to his senses, he should commence fasting and keep qada of the days in which he experienced this lunacy.

The Nazr or Vowed Fasts

1. If a person vows to keep a fast, it becomes *wâjib* upon him to fulfil it. If he does not do so he will be sinning.
2. Nazr is of two types. One is that the person takes a vow by specifying the day and date by saying: "O Allâh! If a particular task of mine is fulfilled today, I will keep a fast for Your pleasure tomorrow." Alternatively, he says: "O Allâh! If a certain wish of mine is fulfilled, I will keep a fast on the coming Friday." When taking such a vow, it is permissible to make the intention at night or the following day until an hour before mid-day. In both cases the vow will be completed.
3. A person had taken a vow to fast on Friday. When Friday came, he merely made the following intention: "Today I am fasting", without specifying that this is a nazr fast. Alternatively he made the intention of keeping a *nafl* fast. Even then, the nazr fast will be fulfilled. However, if a person keeps a qada fast on this Friday and forgets to keep the nazr fast, or, he remembers but intentionally keeps a qada fast, then in such a case the nazr fast will not be fulfilled. Instead, the qada fast will be considered and he will have to repeat the nazr fast.
4. The second type of nazr is that the person does not specify the day and date. He merely says: "O Allâh! If a particular task of mine is fulfilled, I will keep a fast." Alternatively, he did not mention the task but merely said that he will keep five fasts. For such a nazr, it is a prerequisite to make the intention at night. If the intention is made in the morning, the nazr will not be fulfilled and this fast will be regarded as a *nafl* fast.

The Nafl or Optional Fasts

1. For the nafl fast it is permissible to specify the intention by saying: "I am keeping a nafl fast", or to merely say: "I am keeping a fast". Both are correct.
2. It is permissible to make the intention for a nafl fast until an hour before mid-day. If, for example, until 10am a person did not have the intention of fasting and had not consumed any food or drink until then and thereafter he decided to fast and kept the fast; this fast will also be valid.
3. Apart from the month of Ramadhân, a person may keep nafl fasts whenever he wishes. The more he fasts, the greater the reward. However, it is not permissible to fast on the days of *eid ul-fitr, eid ul-ad'hâ*, and the 11th, 12th, and 13th of *Zil Hijjah*. In the entire year, it is *harâm* to fast on these five days only. Apart from these days, it is permissible to fast on all other days.
4. If a person takes an oath that he will fast on the day of Eid, the fast of that day will still not be permissible. In place of that day, he should keep it on some other day.
5. If a person takes an oath that he will fast for the entire year and that he will not leave out a single day, even then he cannot fast on these five days. He should fast on the remainder of the days and thereafter keep qada of these five days.
6. By making the intention of keeping a nafl fast, this nafl fast becomes *wâjib* on the person. If a person makes an intention before *subah sâdiq* that he is going to fast today and later (after *subah sâdiq*) breaks this fast, it will be *wâjib* on him to make qada of this fast.
7. A person made an intention at night that he will fast the following day. However, prior to *subah sâdiq* he changed his intention and did not fast. Qada will not be *wâjib*.
8. It is not permissible to keep a nafl fast without the permission of the husband. If the wife fasts without her husband's permission and he orders her to break it, it will be permissible for her to break it. When he permits her, she must make qada of that fast.
9. A guest went to a person's house, or, a person was invited to a meal somewhere. If the person who was invited feels that by his not partaking of the meal, his host will feel insulted or feel ill at heart, it will be permissible to break the nafl fast. It is also permissible for the host to break his nafl fast on account of the guest.
10. A person made the intention of fasting on Eid day and also kept the fast. Even then he should break his fast and qada will not be *wâjib* on him.
11. It is *mustahab* to fast on the 10th of *Muharram*. It is mentioned in a Hadith that the one who fasts on this day will have his sins of the past year forgiven. (In addition to this, it is also *mustahab* to fast on the 9th or 11th. It is *makrûh* to fast on the 10th alone.)

12. Similarly, there is also a great reward in fasting on the 9th of *Zil Hijjah*. By fasting on this day, the sins for the past year and the following year are forgiven. If a person fasts from the 1st till the 9th of *Zil Hijjah*, the rewards will be increased manifold.
13. Fasting on the 15th of *Sha'bân* and the six days after *eid ul-fitr* is more virtuous than keeping other nafl fasts.
14. If a person fasts on the 13th, 14th and 15th of every month, it is as if he has fasted for the entire year. Rasulullah sallallahu alayhi wa sallam used to fast on these days. He also used to fast on Mondays and Thursdays. If a person tries to fast on these days, he will also be greatly rewarded.

Acts which Break or do not Break the Fast

1. If a fasting person forgetfully eats, drinks or has sexual intercourse, the fast will not break. If he eats and drinks a full-stomach, even then the fast will not break. If he forgetfully eats or drinks several times in the day, the fast will still not break.
2. A person saw a fasting person eating or drinking something. If this fasting person is quite strong and is not greatly affected by fasting, it will be *wâjib* to remind him that he is fasting. But if he is a weak person and is greatly affected by fasting, he should not be reminded that he is fasting. Instead, he should be allowed to continue eating.
3. A person slept away during the day. He saw a dream which made *ghusl* compulsory on him. (i.e. he had a wet-dream) In such a case, the fast does not break.
4. During the day, it is permissible to apply *surmah* (antimony), oil, and to inhale any fragrance. The fast is not affected by such acts irrespective of when this is done. In fact, after applying *surmah*, if the colour of the *surmah* appears in one's saliva or mucus in the nose, even then the fast will not break nor will it become *makrûh*.
5. It is permissible for a man to sleep next to his wife, to touch her and to kiss her. However, if, due to the passions of youth, there is the fear that these acts would lead to sexual intercourse, they should be abstained from. It will then be *makrûh* to carry out such acts.
6. A fly went down the throat, or some smoke or dust went down the throat on it's own. In such a case, the fast will not break. However, if one did this intentionally, the fast will break.
7. Incense sticks were burnt and the person went and sat near them and inhaled the smoke. The fast will break. In the same way, the fast breaks by smoking cigarettes, cigars, etc. Apart from this smoke, it is permissible to inhale the fragrance of perfumes which do not have any smoke.
8. A fibre of meat or fragments of betel-leaf, etc. was stuck in the teeth. Due to cleansing the teeth, this fibre released itself from in between the teeth

and the person ate it. However, he did not remove it from his mouth. It went down his throat on its own. If this fibre is less than the size of a gram-seed, the fast will not break. If it is equal to or more than the size of a gram-seed, the fast will break. However, if the person removed this fibre from his mouth and thereafter swallowed it, his fast will break irrespective of whether it was smaller or larger than a gram-seed. In both cases the fast will break.

9. By swallowing one's saliva, the fast does not break irrespective of the amount swallowed.
10. After eating some betel-leaves, the person washed and gargled his mouth thoroughly. Despite this, the redness of the saliva did not disappear. There is no harm in this. The fast will still be valid.
11. *Ghusl* became compulsory at night. However, the person did not have a bath and only took a bath during the day. The fast will be valid. In fact, even if he does not bath the entire day, the fast will still be valid. However, he will still be sinning for not bathing.
12. A person sniffed in such a way that the mucus of his nose went down his throat. His fast will not break. Similarly, the fast does not break by sniffing and swallowing the saliva that is in the mouth.
13. A person placed betel-leaves in his mouth and slept away. His eyes only opened the following morning. His fast will not be valid. He will have to make *qada* of this fast but there will be no kaffarah on him.
14. While rinsing the mouth, water went down the throat and the person knew that he was fasting. His fast will break, *qada* will be *wâjib*, but there will be no kaffarah on him.
15. A person vomitted unintentionally. The fast will not break irrespective of the amount. However, if he vomitted intentionally, his fast will break if the vomit was a full-mouth. But if it is less than a mouth full, the fast will not break.
16. A small amount of vomit came out but it returned down the throat on its own. The fast will not break. However, if the person swallows it intentionally, his fast will break.
17. A person ate a pebble, a piece of steel or some other object which is not normally eaten nor is it consumed for medicinal purposes. His fast will break but there will be no kaffarah on him. And if he eats or drinks something that is normally consumed, or, it is not normally consumed but is used for medicinal purposes, his fast will break and *qada* and kaffarah will be *wâjib* on him.
18. When a person has sexual intercourse, the fast will break, *qada* will become *wâjib*, and it will also be *wâjib* to observe kaffarah. Once the head of the penis enters the vagina, the fast breaks and *qada* and kaffarah become *wâjib*. This is irrespective of whether ejaculation takes place or not.
19. If the man inserts the head of his penis into the anus of the woman, even then, the fast of both the man and woman will break. *Qada* and kaffarah

will also be *wâjib* on them.

20. When a fast is broken, kaffarah only becomes *wâjib* when the fast of *Ramadhân* is broken. Kaffarah does not become *wâjib* by breaking any other fast irrespective of the manner in which the fast is broken. This applies even if the fast is a *qada* of a *Ramadhân* fast. However, if the intention was not made at night (i.e before dawn) for such a fast, or, a woman gets her *haid* on that very day after breaking her fast; then by breaking the fast, kaffarah will not become *wâjib*.
21. While fasting, a person took snuff, put some oil in his ears or took an enema without taking any medicine orally. The fast will break. However, only *qada* will be *wâjib* and not kaffarah. If he puts water in his ears, the fast will not break.
22. While fasting, it is not permissible for a woman to insert any medicine, oil, etc. in her vagina. If she inserts any medicine into the vagina, the fast will break, *qada* will be *wâjib* but not kaffarah.
23. Because of some reason, the doctor inserts his finger into the vagina, or, the woman inserts her own finger. Thereafter, he or she removes part of the finger or the entire finger and then re-inserts the finger. The fast will break but *kaffarah* will not be *wâjib*. If the finger was not re-inserted, the fast will not break. However, if the finger was wet or moist before inserting it the first time, and then it is inserted, the fast will break the first time it is inserted.
24. Blood comes out from the mouth. It is then swallowed together with saliva. The fast will break. However, if the quantity of blood is less than that of the saliva and its taste is not felt when it goes down the throat, the fast will not break.
25. If a person tastes something with his mouth and thereafter spits it out, the fast will not break. However, it is *makrûh* to do so unnecessarily. But if one's husband is very hot-tempered and there is the fear that if the salt or water content in the gravy is not in order, he will become extremely angry, it will be permissible to taste and will no longer be *makrûh*.
26. It is *makrûh* to soften any food with one's mouth and feed it to a child. However, if this becomes necessary and there is no alternative, it will not be *makrûh*.
27. It is *makrûh* to cleanse the teeth with coal or tooth-powder. If any of these things go down the throat, the fast will break. It is permissible to clean the teeth with a *miswâk*. This is irrespective of whether it is a dry *miswâk* or a fresh one. If the *miswâk* is obtained from the *neem (margosa)* tree and one perceives it's bitterness in the mouth, even then it will not be *makrûh* to use such a *miswâk*.
28. A woman was sleeping or lying down unconscious. A person came and had sexual intercourse with her. Her fast will break, *qada* will become *wâjib* but she does not have to give any kaffarah. As for the man, qada and kaffarah will be wâjib on him.
29. A person ate something forgetfully and thought that since he has eaten,

his fast is now broken. He therefore ate something intentionally. His fast will now break, *qada* will be *wâjib* on him, but not kaffarah.

30. A person vomited involuntarily and thought that his fast is now broken. He therefore consumed some food. His fast will break, *qada* will be *wâjib*, and not kaffarah.
31. A person applied *surmah*, underwent blood-letting or applied some oil and thereafter thought that his fast has broken because of any of these causes. He therefore ate some food intentionally. In this case, both *qada* and kaffarah will be *wâjib* on him.
32. If a person's fast coincidentally breaks in the month of *Ramadhân*, he cannot eat or drink anything for the rest of the day. It is *wâjib* on him to abstain from consuming anything for the rest of the day just like a normal fasting person.
33. A person had no intention of fasting on any day in the month of *Ramadhân*. He therefore continued eating and drinking the entire day. Kaffarah will not be *wâjib* on such a person. Kaffarah only becomes *wâjib* when one makes an intention to fast and thereafter breaks the fast.

Sehri and Iftâr

1. It is *sunnah* to make sehri. If a person is not hungry, he should at least eat a few dates or anything else no matter how little it may be. If he does not want to have anything at all, he should at least drink some water.
2. A person did not make sehri. He merely woke up and ate some betel-leaves. He will still receive the reward of sehri.
3. As far as is possible, sehri should be delayed. However, it should not be delayed to the extent that the time of dawn commences and one begins to have a doubt in one's fast.
4. A person made sehri very early but thereafter he continued having some betel-leaves, tobacco, tea, water, etc. until just before dawn. When there was a little time left, he gargled his mouth. He will still get the reward of delaying his sehri, and the same rule will apply as that which was mentioned with regard to delaying the sehri.
5. If one'e eyes did not open for sehri and all the members of the household fell asleep, they should fast despite not having made sehri. To leave out the fast on account of not making sehri is a sign of lack of dedication and also a major sin.
6. As long as it is not dawn and the time of *fajr salâh* does not commence, the explanation of which has passed in the chapter on the times of salâh, it is permissible to continue with the sehri. Once this time expires, sehri is not permissible.
7. A person woke up a bit late and thought that there is some time left. On this assumption, he made sehri. Later he learnt that he had actually made

sehri after dawn. His fast will not be valid. He should make *qada* but *kaffarah* will not be *wâjib*. However, he should still abstain from eating or drinking anything and remain like any normal fasting person.

In the same way, if a person thinks that the sun has set and opens his fast and thereafter the sun appears, his fast will break. He will have to make *qada* of this but there will be no *kaffarah* on him. After having learnt that the sun has not set as yet, he should abstain from consuming anything until sunset.

8. If a person gets delayed in waking up for sehri to such an extent that he is in doubt as to whether there is any time left or not, it will be *makrûh* to consume anything. If he eats or drinks anything at such a time, he has committed an evil act and sinned. Later, if he learns that it was already the time of dawn, he will have to keep *qada* of that fast. But if he does not learn anything and remains in doubt, it will not be *wâjib* to keep the *qada* fast. However, caution demands that he keep that *qada* fast.
9. When a person is sure that the sun has set, it is *mustahab* for him to open his fast immediately. It is *makrûh* to delay in opening the fast.
10. One should delay in opening the fast on a cloudy day. When one is sure that the sun must have definitely set, then only should one open one=s fast and make *iftâr*. Do not depend on watches and clocks until and unless your heart is at ease because it is possible that the watch is incorrect. In fact, even if the *adhân* is heard from somewhere and there is still a doubt as to whether the time is really up or not, even in such a case it is not permissible to open the fast.
11. It is preferable to open the fast with dates. If these are not available, any other sweet substance will suffice. And if even this is not available, open the fast with water. Some men and women open their fast with rough salt and regard this to be an act of reward. This is an incorrect belief.
12. As long as there is a doubt as to whether the sun has set or not, it is not permissible to make *iftâr*.

Kaffarah

1. The kaffarah for breaking the fast of *Ramadhân* is that the person must fast for two consecutive months. It is not permissible to keep a few fasts, stop fasting for a few days, and recommence fasting. If for some reason or the other, one or two fasts in-between are missed out, then the fast for two months will have to be restarted. However, the fasts that a woman misses due to her monthly *haid*, are forgiven. By not fasting on these days, no harm is caused to the kaffarah. However, once she is purified from her *haid*, she should immediately recommence with the fasting and complete the sixty days.

2. If a few fasts are missed because of *nifâs*, and the full sixty days could not be kept consecutively, the kaffarah will still not be correct. The fasts will have to be started all over again.
3. If a few fasts of kaffarah are missed due to some problem or sickness, even then the fasts will have to be re-started once the person is cured from that sickness.
4. If the month of *Ramadhân* comes in-between the kaffarah fasts, the kaffarah will not be valid.
5. If a person does not have the strength to keep the fasts, he should feed sixty poor persons twice a day with a full meal. They must be allowed to eat as much as possible.
6. If there are a few children included among these poor persons, this will not be permissible. One will have to feed additional poor persons in place of these children.
7. If there is bread made of wheat, it is permissible to feed it to them even if it is dry. If the bread is made of barley, millet, corn, etc. they should also be given some gravy with which they could eat the bread.
8. If the person does not feed them with any food, but instead he gives grain to sixty poor persons, this will also be permissible. He should give each poor person grain equal to the value of *sadaqatul fitr* (which is approximately one and a half to two kilos of wheat). Rules concerning *sadaqatul fitr* will Insha Allâh be discussed in the chapter on zakât.
9. It is also permissible to give money equal to the value of the grain.
10. If a person asks someone else to fulfil this kaffarah on his behalf by feeding sixty poor persons and the person fulfils his request or he gives the grain, the kaffarah will be fulfilled. But if the person gives the kaffarah without being asked to do so, it will not be valid.
11. If a person feeds one poor person for sixty days every morning and evening, or continues giving him grain for the next sixty days, or gives him money that equals the value of that grain, the kaffarah will be valid.
12. If the person did not feed the poor person for sixty consecutive days, but missed out a few days in between, there is no harm in this. This is also permissible (as long as he completes the sixty days).
13. If a person gives the poor person grain that will last him for sixty days at one time, the kaffarah will not be valid. Similarly, if he gives one poor person sixty times in one day, it will still be regarded as giving for one day only. He will then have to give to 59 additional poor persons. The same rule applies when giving money. That is, it is not permissible to give money to one poor person in one day as a compensation for more than one fast.
14. If he gives a poor person kaffarah that is less than the *sadaqatul fitr*, the kaffarah will not be valid.
15. If a person breaks a few fasts in the same *Ramadhân*, only one kaffarah will be *wâjib*. But if two fasts are for the *Ramadhâns* of two different years,

he will have to give kaffarah for each fast.

Conditions which Permit the Breaking of the Fast

1. A person suddenly falls ill and fears that if the fast is not broken his life will be in danger or that his health will deteriorate. In such a case it will be permissible to break the fast. For example, a person experiences severe pains in the stomach and becomes extremely restless, or he was bitten by a snake. In such instances, it will be permissible to break the fast and take some medicine. Similarly, if a person feels extremely thirsty and fears for his life, it will be permissible to break the fast.
2. A pregnant woman encounters certain difficulty and thereby fears for her or her child's life. It will be permissible for her to break her fast.
3. On account of her being preoccupied in cooking, a woman feels extremely thirsty and she feels so restless that she fears for her life. It will be permissible to break the fast. But if she intentionally carried out such strenuous work which caused her to feel this way, she will be sinning.

Conditions which Permit one not to Fast

1. A person experiences a sickness which could be aggravated by fasting and he fears that if he had to fast, his sickness would worsen or that his recovery would be delayed or that he would die. In all these instances he should not fast. Once he recovers from his sickness, he must keep *qada* for the fasts which he missed. However, this concession cannot be obtained by mere thinking and the fast cannot be left out merely on this basis. Instead, when a pious Muslim doctor says that fasting would be detrimental to the sickness, only then will it be permissible to leave out a fast.
2. If the doctor is a *kâfir* or he is not religiously minded, his advice cannot be relied upon. One cannot leave out a fast merely on his advice.
3. If the doctor did not say anything, and the person has some past experience or noticed certain signs whereby his heart says that fasting will be detrimental to his health, he should not fast. But if he has no past experience, nor does he know anything about this sickness, then his mere thinking is not considered. If a person breaks his fast without consulting a pious doctor or without having any past experience, he will have to give *kaffarah*. And if he does not fast at all, he will be sinning.
4. A person recovered from his sickness but continued feeling weak and he feels that if he fasts, he will fall ill again. It will be permissible not to fast.
5. If a person is travelling, it is permissible for him not to fast. He must make

qada of the missed fast whenever possible. "Travelling" in this context is the same as that mentioned in the chapter on offering salâh while travelling, i.e. one must have the intention of travelling approximately 77 kilometres or more.

6. If by travelling, a person will not experience any difficulties by fasting, e.g. he is travelling by train and feels that he will reach his destination by the evening or he has all the necessary items which will give him comfort during the course of the journey, in such a case it will be preferable to fast even though he is still regarded as a *musafir*. But if he does not fast despite all these comforts, even then there will be no sin on him. However, he will be deprived of the virtue of fasting in the month of *Ramadhân*. If a person experiences difficulties because of fasting during the course of his journey, in such a case it will be better not to fast.
7. A person did not fast due to some sickness and passed away in that very sickness, or a traveller did not fast and passed away before he could reach his destination or before he could return home - in both cases they will be absolved from making *qada* and will not be taken to task for this on the day of judgement. This is because they did not get the opportunity to make *qada* of the fasts which they had left out.
8. A person left out 10 fasts on account of sickness. Thereafter his health returned to normal for 5 days and he passed away. However, he did not keep any of the missed fasts in these 5 days. He will therefore be accountable for not keeping *qada* for 5 days of missed fasts and will be absolved from the other 5 days. If the person returned to normal for 10 days but did not make *qada* of the 10 fasts which he had missed, he will be accountable for all 10 days. It is therefore necessary for the person to advise his near ones before he can pass away to pay *fidyah* on his behalf for all the fasts which he will be accountable for. This is if he has any money to be given as *fidyah*. The *masa'il* related to *fidyah* will be mentioned in a later chapter - Insha Allâh.
9. Similarly, if a person misses a few fasts on account of travelling and passes away after reaching his house, he will only be accountable for the number of days that he was at his house. It is also necessary on this person to make a bequest that *fidyah* be paid on his behalf. If the number of fasts missed are more than the duration of his stay at home, there is no accountability for them (i.e. for the number of fasts which exceed the duration of his stay at home).
10. During the course of his journey, a person stopped over at a place with the intention of staying there for 15 days or more. It will not be permissible for him to miss out any fast because he is no more regarded as a *musafir* according to the *Shariah*. However, if he made the intention of stopping over for less than 15 days, it will be permissible for him not to fast.
11. A pregnant or a breast-feeding woman is permitted not to fast if she fears for the life of her child or her own life. She must make *qada* of the missed

fasts at a later date. However, if her husband is wealthy and he can afford to pay a wet nurse to breast-feed his child, it will not be permissible for her to miss out any fast on account of breast-feeding. However, if the child is such that he refuses to drink the milk of anyone other than his mother's, it will be permissible for the woman not to fast on account of breast-feeding.

12. A wet nurse accepted the job of breast-feeding before *Ramadhân*. When *Ramadhân* commenced, she feared over the life of the child by her fasting. It will also be permissible for this wet nurse not to fast.
13. A woman experienced the monthly *haid* or gave birth and was therefore in a state of *nifâs*. As long as the state of *haid* or *nifâs* remains, it will not be permissible for such a woman to fast.
14. If a woman becomes pure from her *haid* or *nifâs* during the night, she should not leave out fasting the following day. Even if she did not have a bath at night, she should fast and have a bath in the morning. If a woman becomes pure after dawn, it will not be permissible for her to make the intention of fasting. In addition to this, it will not be permissible for her to eat or drink anything. She will have to spend her entire day like normal fasting persons.
15. Similarly, when a person accepts Islam during the day or reaches the age of puberty during the day, he should abstain from eating or drinking anything for the rest of the day. If such a person eats or drinks something during the day, *qada* fast will not be *wâjib* on him.
16. A traveller had the intention of not fasting. However, he reached his house one hour before noon, or, one hour before noon he made the intention of staying over at a place for 15 days or more. In addition to this, he had not consumed any food or drink since dawn. Such a person should make the intention of fasting and fast for the rest of the day.

Fidyah

1. The person who is extremely old and does not have the strength of fasting, and the person who is extremely ill and does not have any hope of recovering nor the strength to fast will have to give grain to a poor person equivalent to the amount stipulated for *sadaqatul fitr* in place of every fast that such people miss. Alternatively, they could feed one poor person with two complete meals for each fast that they miss. In the *Shariah* this is known as fidyah. It is also permissible for such persons to give the value of the grain in cash.
2. It is also permissible to distribute this grain of fidyah among several poor persons.
3. If the old person happens to regain some of his strength, or the sick person recovers from his illness, they will have to keep *qada* for all the fasts which they had missed. As for the fidyah which they had paid, they will be

rewarded separately for that.

4. A person had to keep *qada* of several fasts. At the time of death he made a bequest that fidyah be paid in place of all his missed fasts. This fidyah will have to be paid by his inheritors from his wealth. After paying for the deceased person's funeral arrangements, his debts, etc. if one third of his left over wealth will be sufficient to pay the fidyah, then it will be *wâjib* to pay this fidyah.
5. If the person did not make a bequest but his inheritors paid the fidyah out of their own wealth, even then one should have the hope that this act will be accepted by Allâh Ta'âla and that He will not make one accountable for the missed fasts. It should be borne in mind that it is not permissible for the inheritors to pay the fidyah from the deceased person's wealth if the latter did not make a bequest in that respect. Similarly, if the fidyah is more than one third of his wealth, then despite his making a bequest in this regard, it will not be permissible to utilise the balance of his money without the permission and consent of all the inheritors. If all the inheritors express their consent and happiness, it will be permissible to pay the fidyah in both cases. However, it should be remembered that the consent of immature inheritors is not considered in the *Shariah*. If the mature inheritors separate their inheritance and pay the fidyah from their share, it will be permissible to do so.
6. The same rules will apply if a person had several salâhs which he had to make *qada* of and made a bequest that fidyah be paid for the salâhs that he missed.
7. The fidyah that will have to be paid for each missed salâh will be the same as that paid for each missed fast. Fidyah will have to be paid for the five *fard* salâhs plus the *witr* salâh; totalling six salâhs a day. According to this calculation, approximately 12 kilos of grain will have to be paid.
8. A person had not paid his zakât. By his making a bequest, the paying of this zakât will become *wâjib* on his inheritors. If the person did not make a bequest but his inheritors paid the zakât on his behalf out of their own good will and happiness, even then the zakât will not be fulfilled.
9. It is not permissible for the inheritors to offer *qada* salâhs or keep *qada* fasts on behalf of the deceased. If they do so, the deceased will not be absolved of his accountability to Allâh Ta'âla.
10. It is not permissible to miss out the fasts of *Ramadhân* without any valid reason. To do so is a major sin. A person should not be under the misconception that he will keep *qada* of the missed fast at a later date. It is mentioned in a Hadith that if a person misses a single fast of *Ramadhân* and thereafter fasts the entire year as a compensation for that one missed fast, he will not receive the reward that he would have received for that one fast of *Ramadhân*.
11. If a person does not fast on a particular day, he should not eat or drink in the presence of others. Nor should he inform anyone that he is not fasting

on that day. This is because to commit a sin and thereafter to expose it is also a sin. The person will get a double sin if he informs others that he is not fasting - one sin for not fasting and another for informing others. It is wrong to think that when we cannot conceal anything from Allâh Ta'âla, why should we conceal it from others? In fact, even the person who does not fast due to some valid excuse, should not inform others, nor should he eat or drink in their presence.

12. When a young boy or girl becomes capable of fasting, they should also be commanded to fast. When they reach the age of ten, they should be beaten and made to fast. If they cannot keep all the fasts, they should be made to keep as many as possible.
13. When an immature girl or boy keeps a fast and thereafter break it, they should not be made to keep *qada* of it. However, if they commence offering a salâh and thereafter break it, they should be made to repeat that salâh.

I'tikâf

- Before the end of the 20th day of *Ramadhân* until the moon of *eid ul-fitr* is sighted, the act of sitting at the place where one offers one's salâh at home and engaging in *ibâdah* is known as i'tikâf. There is great reward in this i'tikâf. Once a woman commences with i'tikâf, she can only leave that place for the purpose of relieving herself or for the purpose of food and drink. If there is someone who could bring the food and drink, she cannot leave that place even for the purpose of food and drink. She should remain in that place all the time and sleep there as well. It is preferable not to remain idle. Instead, she should occupy herself in the recitation of the Quran, offering *nafl* salâhs, engaging in the remembrance of Allâh Ta'âla, etc. If a woman experiences *haid* or *nifâs*, she should abandon her i'tikâf. I'tikâf in such a state is not permissible. While in a state of i'tikâf, it is not permissible for a woman to have intercourse with her husband, to sleep with him, cuddle or fondle him, etc.

ZAKÂT

The person who has some wealth and still does not take out zakât for it is regarded as a great sinner in the sight of Allah Ta'ala. He will be severely punished on the day of judgement. Rasulullah sallallahu alayhi wa sallam said: "The person who possesses gold and silver and does not give zakât for it, then on the day of judgement, slabs of fire will be made for him. These slabs will be heated in the fire of *jahannam* and his sides, forehead and back will be branded with them. When these slabs become cool, they will be re-heated and

the entire process will be repeated." Rasulullah sallallahu alayhi wa sallam said: "The person who has been given wealth by Allah Ta'ala and despite this does not give zakât for it, then on the day of judgement this wealth of his will be turned into a huge poisonous snake which will encircle his neck. It will then tear the sides of his mouth apart and tell him: 'I am your wealth and I am your treasures.'" We seek refuge in Allah Ta'ala. Who can bear such severe punishment? It is the height of foolishness and stupidity that we are prepared to pay such a great penalty for a little greed and selfishness on our part. It is extremely foolish and improper to refuse to spend in the path of Allah the wealth that Allah Himself has granted to us.

1. If a person possesses 612.35 grams of silver or 87.479 grams of gold or any currency that equals the value of this amount of gold or silver, and this wealth remains in his possession for a complete year, then on the expiry of this year it will be *wajib* on him to give zakât for it. If his wealth is less than this, zakât will not be *wajib*. If it is more than this, zakât will still be *wajib*.
2. A person possessed the complete *nisâb* for about four to six months. Thereafter, this *nisâb* decreased, and after about three months he acquired some other wealth (and he once again possesses the complete *nisâb*, even in such a case zakât will be *wajib* on him. In other words, if a person possesses the *nisâb* at the beginning and at the end of the year, zakât will be *wajib* on him. By the *nisâb* decreasing during the course of the year, one is not absolved of giving one=s zakât. However, if his entire wealth is lost and he finds it later, then the beginning of the year will be calculated from the time that he finds his wealth. (The period prior to that will not be calculated).
3. A person possessed the *nisâb* but prior to the expiry of one year all his wealth is lost and it was not in his possession for the complete year. In such a case zakât will not be *wajib*.
4. A person possesses the full *nisâb* and also has debts which equal the *nisâb*. In such a case zakât will not be *wajib*.
5. If his debts are such that if he were to fulfil his debts he will have a remainder of wealth which will equal the *nisâb*, then zakât will be *wajib* on him.
6. Zakât is *wajib* on jewellery, utensils, ornaments, and brocades that have been made with gold or silver. This is irrespective of whether these items are in use or not. In other words, zakât is *wajib* on everything that is made of gold or silver. However, if they are less than the *nisâb*, zakât will not be *wajib*.
7. If the gold or silver is not pure but has been mixed with another metal, then one will have to check as to which is more in content. If the gold or silver is more, then the rules which are applicable to both will apply here as well. That is, if they equal the *nisâb*, zakât will be *wajib*. If the content of the other metal is more than that of the gold or silver, it will not be

regarded as gold or silver. The rules that apply to brass, copper, steel, tin, etc. will also apply to this metal. These rules will be discussed later.

8. A person does not have the complete *nisâb* of gold nor of silver. Instead, he has a bit of gold and a bit of silver. If both are added together and their value equals the *nisâb* of gold or silver, zakât will be *wajib*. But if they do not equal the *nisâb* of either gold or silver after adding them together, zakât will not be *wajib*. If the *nisâb* of gold or silver is complete, there is no need to obtain their value.
9. Assuming that the price of 11.664 grams of gold is R25, and for R1 we can get 17.496 grams of silver and a person possesses double this amount of gold (i.e. 23.328 grams) plus R5 both of which is over and above his needs. Furthermore, he has this gold and cash in his possession for a full year. In such a case, zakât will be *wajib*. This is because the 23.328 grams of gold equals R50, and for R50 one can purchase 874.8 grams of silver (50x17.496g). In addition to this, if the R5 were to be added together, this will result in a lot of wealth upon which zakât will be *wajib*. However, if he only possesses the 23.328 grams of gold and does not have any cash or silver; zakât will not be *wajib*.
10. Assuming that we get 23.328 grams of silver for R1 and a person only possesses R30. Zakât will not be *wajib* and we will not calculate and say that R30 equals 699.84 grams of silver (i.e. 30 x 23.328 = 699.84) based on the fact that the rand is actually in place of the silver and when we only have gold or silver, then we will take the weight into consideration and not the value. (This rule will only apply when the coins used to be made of silver. These days, coins are made of copper and other cheap metals. We even receive them in return for currency notes. Now the ruling will be that the person who possesses coins or notes equal to the current value of the *nisâb* of gold or silver, zakât on this will be *wajib*.)
11. A person had money equal to the *nisâb* which was over and above his needs. Prior to the expiry of the year, he received an additional amount. This additional amount will not be calculated separately. Instead, it will be added to the original amount and upon the expiry of the year, zakât will be *wajib* on the entire amount and it will be regarded as if the original amount and the additional amount was in his possession for one full year.
12. A person had silver which was equal to the *nisâb*. Prior to the expiry of the year, he received an amount of gold (whether more or less than the amount of nisâb). This amount will not be calculated separately. Instead, it will be added to the original amount of silver and zakât will be *wajib* on the total amount upon the expiry of that year.
13. With the exception of gold and silver, the rule regarding all other metals such as steel, copper, brass, etc., the utensils that are made of these metals, clothing, footwear, and all other such items is that if these items are for the purpose of trade, zakât will be *wajib* on them if they reach the

nisâb of either gold or silver and are in the possession of the person for a period of one year. However, if these items do not reach the *nisâb*, zakât will not be *wajib*. If these items are not for the purpose of trade, zakât will not be *wajib* irrespective of the amount one possesses. Even if the value of these items reaches thousands of rands, zakât will not be *wajib* as long as they are not for the purpose of trade.

14. Zakât is not *wajib* on household effects such as utensils, pots, big pots, trays, basins, crockery and glassware, the house in which one lives, the clothes which one wears, jewellery made of pearls, etc. This is irrespective of the amount and irrespective of whether they are being used daily or not. However, if they are kept for the purpose of trade, zakât will be *wajib* on them as well. In short, zakât is not *wajib* on all items apart from gold and silver if they are not for the purpose of trade. But if they are for trade, zakât will be *wajib* on them as well.
15. A person owns several homes from which he collects rent. Zakât is not *wajib* on these homes irrespective of their value. Similarly, if a person purchases some utensils and hires them out, zakât will not be *wajib* on these utensils. In short, by hiring or renting something out, zakât does not become *wajib* on that thing.
16. Zakât is not *wajib* on clothes irrespective of how expensive they may be. However, if they are embroidered with gold or silver thread and if this thread were to be removed and weighed it will be equal to the *nisâb,* then in such a case zakât will be *wajib*. But if it does not reach the *nisâb*, zakât will not be *wajib*.
17. A person possesses some gold or silver, and some goods for trade as well. All these will have to be calculated together. If they reach the *nisâb* of either gold or silver, zakât will be *wajib*. If they do not reach the *nisâb*, zakât will not be *wajib*.
18. Goods for trade will only be regarded as such if they have been purchased with the intention of re-sale. If a person purchases some rice or any other item for his domestic needs or for a wedding, etc. and thereafter decides to sell this item, zakât will not be *wajib* on this.
19. Zakât is also *wajib* on the money that is owed to a person by his debtors. Debts are of three types:

    <u>The First Type</u>: The person loaned some gold, silver or money, or sold some tradeable goods to another person. He is owing this money and only repays his debt after a year or two. If whatever he loaned is equal to or more than the *nisâb*, zakât will be *wajib* for all the years that he had loaned the money.

    He did not repay the debt at once, but in instalments. The moment he pays an amount equal to the value of 128.304 grams of silver, zakât will become *wajib* on him. But if the person repays the value of 128.304 grams

of silver in instalments as well, zakât will only become *wajib* on the completion of this amount. Each time that this amount is paid, zakât on it will have to be given. Whenever the person gives the zakât, he will also have to pay for all the previous years in which the zakât was not paid.

If the money owed is less than the *nisâb*, zakât will not be *wajib* on the person. However, if the person has some other wealth upon which zakât is necessary, then this wealth should be added to the money owed. If, after adding them together, they equal the *nisâb*, zakât will be *wajib* on the total amount.

20. The Second Type: A person did not loan any cash nor did he give (on credit) any goods for trade. Instead, he sold something which was not originally purchased for re-sale, eg. he sold some of his personal clothing or some household goods, and the person is still owing him the money for these items. In addition to this, the amount that he is owing is equal to or more than the *nisâb* and he only repays this amount after several years. Zakât will be *wajib* for all the years. If he does not repay this debt at once, but repays it in instalments, then as long as the paid up instalments do not reach the current *nisâb* of silver or gold, zakât will not be *wajib* on the amount that he collected. The moment an instalment reaches the current *nisâb*, zakât becomes wajib for all the years in which zakât was not paid.
21. The Third Type: The husband owes his wife the *mahr* (dowry) which had been stipulated at the time of marriage. He only pays this *mahr* after several years. Zakât will only be calculated from the day that she actually receives her *mahr*. Zakât for the previous years will not be *wajib*. If the *mahr* remains with her for a period of one year after having received it, zakât will become *wajib* on her upon the expiry of one year. But if she does not have the *mahr* (for example, if she spends it), zakât will not be *wajib*.
22. A rich person upon whom zakât is *wajib* gives his zakât before the expiry of one year and does not wait until the end of the year. This is permissible and his zakât will be considered to be fulfilled. But if the person is not rich and envisaged receiving some money in the near future, and therefore gave his zakât before the expiry of the year, this zakât of his will not be considered to be fulfilled. When he receives the money and thereafter a year passes, he will have to give his zakât again.
23. It is permissible for a rich person to give zakât for several years beforehand. But if his wealth increases in any given year, he will have to give zakât for the extra wealth that he obtained.
24. A person has R1000 over and above his basic needs. He also envisages receiving another R1000 from somewhere. Before the expiry of the year, he gives zakât for the total R2000. This is also permissible. However, if his money gets less than the *nisâb* at the end of that year, then zakât will not

be *wajib* on him and the zakât which he had already given will be regarded as a voluntary charity *(sadaqah-e-nâfilah)*.

25. A person had some wealth for a full year but before he could give the zakât, all his wealth was stolen or disappeared in some other way. He will be absolved from giving zakât. But if the person gives his wealth away or causes it to be destroyed in some way or the other, then he will not be absolved from giving the zakât. It will remain *wajib* upon him.
26. After the expiry of the year, a person gave all his wealth in charity. Zakât will not be *wajib* on him.
27. A person had R2000. After the expiry of one year, R1000 was stolen or he gave it in charity. He will be absolved from giving the zakât of R1000. He will now only have to give zakât for R1000.

The Paying of Zakât

1. Upon the expiry of the year, zakât should be given immediately. It is not a good habit to delay in carrying out good deeds because it is possible that death may overcome a person and this duty will still remain on his shoulders. If the paying of zakât is delayed to such an extent that the second year also expires, the person will be a sinner but he can still repent for this sin and pay the zakât immediately. In other words, he should pay the zakât that is incumbent upon him at some time or the other in his life and should not leave it out.
2. Zakât is *wajib* on 1/40th of all the wealth which a person possesses. That is, R2-50 for every R100 or R1 for every R40.
3. At the time of giving the zakât to a poor person, one must have the intention in his heart that he is giving this money as zakât. If he merely gives it without making any intention, the zakât will not be fulfilled. He will have to give the zakât again, and he will be rewarded separately for the money that he had already given.
4. If the person did not make the intention of giving zakât at the time of giving it to the poor person, then as long as that money is still in the possession of the poor person, he will be able to make the intention. By making the intention at this stage, his zakât will be fulfilled. But if the poor person has already spent that money, then the intention that is made at this stage will not be considered. He will have to repeat the payment of his zakât.
5. A person set aside R2 to be given as zakât and decided that when he comes across a deserving person he will give it to him. However, when he gave it to the poor person he forgot to make the intention of zakât. In this case, zakât will be fulfilled. But if he did not make the intention of zakât at

the time of setting it aside, his zakât will not be fulfilled.

6. A person has taken out his zakât for distribution. He has the choice of giving all his zakât to one person or distributing it among several persons. He also has the option of giving all the zakât on one day or distributing it over several months.
7. It is better to give one poor person an amount which will be sufficient for him for that day so that he will not have to ask anyone else.
8. It is *makruh* to give one poor person an amount which makes the giving of zakât *wajib*. However, if it is given, the zakât will be fulfilled. It is permissible and not *makruh* to give an amount that is less than this.
9. A person comes to borrow some money and it is known that he is so poor and hard-pressed that he will be unable to fulfil this debt or that he is a very bad payer and never fulfils his debts. If the person gives him some zakât money and also makes this intention in his heart that he is giving zakât, then in such a case zakât will be fulfilled despite the poor person regarding it as a debt.
10. If a poor person is given something as a gift, but in his heart the person has the intention of giving zakât, even then zakât will be fulfilled.
11. A poor person is owing you R10. You also have to pay zakât for a sum of R10 or more. You forgave the poor person the R10 which he is owing you with the intention of it being zakât. In such a case, zakât will not be fulfilled. However, if you give him another R10 with the intention of zakât, zakât will be fulfilled. It will now be permissible to take this R10 from him as a fulfilment of his debt.
12. If a person has so much of silver in his possession that the zakât on that silver amounts to 33 grams of silver and the market value of this 33 grams is two silver coins, then it is not permissible to give two silver coins in zakât because these two coins do not weigh 33 grams. And if silver is paid in zakât against silver goods, then the weight of the silver being paid is considered and not the price. However, in the aforementioned case, if gold, metal-base coins, clothing, etc. to the value of two silver coins is purchased and given as zakât, or 33 grams of silver is paid as zakât, then the zakât will be fulfilled.
13. It is permissible for a person to appoint someone else to give the zakât on his behalf. If the person to whom the money has been given does not make the intention of zakât at the time of giving the money to a poor person, the zakât will still be fulfilled.
14. You gave a person R2 to be given to another person as zakât. However, this person did not give the very same R2 which you had given to him. Instead, he gave another R2 which was in his personal possession and thought in his mind that he will take the R2 that you had given him. Even in this case the zakât will be be fulfilled. However, this is on the condition that your R2 is in his possession and he is now taking your R2 in place of his R2.

But if he spends your R2 first and thereafter gives his own R2 to a poor person, zakât will not be fulfilled. Alternatively, he has your R2 in his possession, but at the time of giving his R2 he did not make the intention of taking your R2 later. Even in this case, zakât will not be fulfilled. He will now have to give R2 in zakât again.

15. If you did not give him any money but merely asked him to give some zakât on your behalf and he does this for you, the zakât will be fulfilled. He should now take whatever amount he had paid from you.
16. If a person pays some zakât on your behalf without your asking him to do so or without your permission, the zakât will not be fulfilled. Now, even if you agree or accept his payment on your behalf, it will not be permissible. He does not even have the right to collect or ask you for that money.
17. You have given a person R2 to be given on your behalf as zakât. This person has the choice of giving it to a poor person himself or asking a third person to give it on his behalf. When giving it to this third person he does not have to mention your name that this zakât must be given on behalf of so and so person. If that person gives the money to a relative of his, or to his parents if he finds them in need, this is also permissible. However, if the person who was asked to distribute the zakât is poor himself; he cannot take this money for his personal use. But, at the time of giving the money to him, if you told him to do whatever he likes with the money and that he could give it to whomsoever he wishes, it will be permissible for him to keep it for his personal use.

Zakât on Produce of the Land

1. A particular place was in the control of the *kuffâr*. These *kuffâr* used to live there and lead their normal lives in that place. Thereafter, the Muslims invaded that place, waged war with the inhabitants, captured the place and propagated Islam therein. The Muslim ruler confiscated all the land of that place and distributed it among the Muslims. In the *Shariah*, such land is referred to as *"ushri"* land. If all the inhabitants of that place accepted Islam willingly and there was no need to wage a war against them, all the land of that place will still be regarded as *ushri* land. All Arab lands are also *ushri* lands.
2. If a person owns an *ushri* land which has come down to him from his forefathers or purchases it from a Muslim who inherited it from his forefathers, zakât will be *wajib* on whatever produce that comes out of this land. The method of paying zakât for such a land is that the person will have to see how the land was irrigated. If it was irrigated entirely by rain water or if the crops were planted on the banks of a river or stream and

these crops grew without having to irrigate them, then one tenth of the total produce of such a plantation will have to be given as zakât. However, if the plantation was irrigated through any other mechanical means, one twentieth of the total produce will have to be given as zakât. The same rule applies to an orchard which is on such a land. This is irrespective of the amount of produce, i.e. zakât will be *wajib* irrespective of whether the produce is of a considerable amount or very little.

3. The same rule applies to corn, vegetables, esculent vegetables, fruit, flowers, etc.
4. If honey is obtained from an *ushri* land, from the jungle or a mountain, zakât on this honey will also be *wajib*.
5. A person planted a tree in his yard or planted vegetables or some other seed and later it bore some fruit. Zakât on such produce is not *wajib*.
6. An *ushri* land does not remain *ushri* when it is purchased by a *kâfir*. Later, if a Muslim repurchases it or obtains it in some other way, it will not become an *ushri* land.
7. This one tenth and one twentieth which we have mentioned, is it *wajib* on the person who owns the land or on the person who owns the produce of the land? There is a difference of opinion among the *ulama* in this regard. In order to facilitate matters, we generally say that it is *wajib* on the person who owns the produce of the land. If the land is given out on lease, zakât will be *wajib* on the person who owns the produce. This is irrespective of whether he pays the rent in cash or gives some produce of the land as a form of payment. But if the seeds were provided by the land owner, zakât will be *wajib* on both the land owner and the person who owns the produce according to their respective shares.

Zakât on Livestock

1. The passing of one full year is a prerequisite for zakât on all livestock.
2. Zakât is *fard* on livestock. Livestock refers to the animal in which the following factors are found:

a. It must graze freely for a major portion of the year. It must not be fed in its stable. If it spends half the year grazing freely and half the year in it's stable; it will not be regarded as livestock. Similarly, if hay or straw is brought to its stable and it feeds on that hay or straw, it will not be regarded as livestock irrespective of whether this hay or straw was purchased or not.

b. It must be kept for its milk, for the purpose of pro-creation, or in order to fatten it. If it is not kept for any of these purposes, and instead, is kept for its

meat or as a means of transportation, it will not be regarded as livestock.

3. The prerequisite for zakât on livestock is that it must be a camel, bull, buffalo, goat, or sheep. The female of each is also included. Zakât is not *wajib* on wild animals such as buck. However, if these wild animals are kept for the purpose of trade, then the zakât of tradeable goods will be *wajib* on them as well. The animal that is born through copulation between a domestic animal and a wild animal will fall under the classification of its mother. That is, if the mother was a domestic animal, it will also be regarded as a domestic animal. But if the mother was a wild animal, it will also be regarded as such, e.g. if an animal is born from a buck and female goat, the animal will be classified as a goat. If an animal is born from a white antelope and a cow, the animal will be classified as a cow.
4. An animal which was from among one's livestock was sold during the course of the year with the intention of trade. Zakât will not have to be given on that animal for that year. The year for that animal will be calculated from the time that the person intended to use it for the purpose of trade.
5. There is no zakât on young animals which are alone. However, if one is in possession of older animals together with younger animals, zakât will be obligatory on both young and old animals. Furthermore, the zakât itself will be paid with the older and not the younger animals. However, if the older animals die after the expiry of one year, zakât will be waived.
6. There is no zakât on animals which have been made *waqf* for the sake of Allah.
7. Zakât is *wajib* on horses which graze if both the male and the female of the species are together. One *dinar* per horse will have to be given. Alternatively, the value of all the horses should be calculated and one fortieth of the total be given as zakât.
8. Zakât is not *wajib* on donkeys and mules if they are not for trade.

The Nisâb for Camels

It should be remembered that zakât becomes *fard* on five camels. If a person possesses less than five camels, zakât will not be *fard*. In order to understand the zakât on camels easily, the following table should be consulted:

NUMBER	ZAKAAT			
	1 YEAR OLD	2 YEAR OLD	3 YEAR OLD	4 YEAR OLD
5 - 9	1 goat			
10 - 14	2 goat			
15 - 19	3 goat			
20 - 24	4 goat			
25 - 35	1 camels			
36 - 45		1 camel		
46 - 60			1 camel	
61 - 75				1 camel
76 - 90		2 camels		
91 - 120			2 camels	
125 - 129	1 goat +		2 camels	
130 - 134	2 goat +		2 camels	
135 - 139	3 goat +		2 camels	
140 - 144	4 goat +		2 camels	
145 - 149			2 camels	
150 - 154	1 goat +		3 camels	
155 - 159	2 goat +		3 camels	
160 - 164	3 goat +		3 camels	
165 - 169	4 goat +		3 camels	
170 - 174			3 camels	
175 - 185	1 camel +		3 camels	
186 - 195		1 camel	3 camels	
196 - 200			4 camels	

1. If the number of camels is more than 200, the same method of calculation as has been followed from 150 onwards should be continued.
2. If a person possesses camels and gives a camel as zakât, then this camel which he is giving as zakât will have to be a female camel. However, if a male camel is of the same value as that of a female camel, it will be permissible to give a male camel.

The Nisâb for Cattle

Bulls and buffaloes fall under the category of cattle. The nisâb for both is also the same. If the nisâb of cattle can be completed by adding both together, then both will have to be added and zakât given accordingly. For example, if there are 20 bulls and 10 buffaloes, both will be added together thereby completing the nisâb of 30. However, when paying the zakât, the animal that is more in number will have to be given. In other words, if there are more bulls, then bulls will have to be given. If there are more buffaloes, buffaloes will have to be given as zakât. But if the buffaloes and bulls are equal in number, then the cheap animal of the category which is regarded as more valuable should be given or the expensive animal of the category which is regarded as less valuable should be given. The following table may be consulted for zakât on cattle:

No.of Heads of Cattle	30 - 39	40 - 59	60 - 69	70
Zakât	1 Animal 1 year old	1 Animal 2 year old	2 Animals 1 year old	1 one year old + 1 two year old

Thereafter adding 1 one year old animal for every 30 animals, and adding 1 two year old animal for every 40 animals.

The Nisâb for Sheep and Goats

As regards zakât for sheep and goats, the nisâb for both is the same. If the number of goats and the number of sheep reaches the nisâb individually, the zakât of both will be given together and the number of sheep and goats will be added together and zakât given of the total number. If the number of each does not reach the nisâb, even then both will be added together in order to complete the nisâb. The animal that is more in number will be given as zakât. But if both are equal in number, one has the choice of giving whichever one wishes. The following table may be consulted for zakât on sheep and goats:

No. of sheep or Goats	40 - 120	121 - 200	201 - 399	400
Zakât (One year old)	One	Two	Three	Four

1 one year old animals per every hundred thereafter.

Who is Entitled to Receive Zakât

1. The person who possesses the *nisâb* of either gold or silver, or trade goods which equal the *nisâb* of either gold or silver is regarded as a rich person in the *Shariah*. It is not permissible to give zakât money to him. Nor is it permissible for him to accept or consume zakât money. Similarly, the person who has belongings which are not for the purposes of trade but are over and above his basic needs, is also considered to be a rich person. It is not permissible to give zakât money to such a person as well. Furthermore, although he is regarded as a rich person, zakât is not *wajib* on him.
2. The person who has very little wealth or has no wealth at all to the extent that he does not have sufficient food for one day is regarded as a poor person. It is permissible to give zakât to such a person. It is also permissible for him to accept zakât money.
3. Large utensils, expensive carpets, etc. which are very occasionally used in weddings and other functions are not regarded as necessary items.
4. The following things are regarded as necessities of life: a house to stay in, clothes that are worn, slaves for domestic purposes, and furniture that is in use. If a person possesses these things, he will not be regarded as a rich person irrespective of the value of these items. It is therefore permissible to give zakât to such a person. In the same way, the books and other essentials of a learned person are also included among the necessities of life.
5. A person owns several properties from which he receives rent. The income of these properties is used to run his own home. Alternatively, a person possesses a few cows from which he receives a certain amount of income. Despite this, he has a very large number of dependents whereby he cannot live a comfortable life and always finds himself in difficulties. Nor does he have any wealth upon which zakât could be *wajib*. It is therefore permissible to give zakât to such a person as well.
6. A person has R1000 in cash with him. However, he is also in debt for an amount of over a thousand rands. It is permissible to give him zakât as well. However, if his debt is less than R1000, then this amount that he is owing will be subtracted from the cash that he possesses. Thereafter we will have to see whether the balance that he has is more than the *nisâb* of zakât or less than it. If the balance is more than the *nisâb*, zakât cannot

be given to him. But if it is less, then zakât can be given to him.

7. A person may be a very rich person at home. However, while on a journey, all his money got stolen or exhausted in some other way to such an extent that he does not even have sufficient funds to reach his eventual destination. It will be permissible to give zakât to such a person. Similarly, a person who is travelling for *hajj* and who may be a rich person can also be given zakât money if all his money gets spent.
8. Zakât cannot be given to a *kâfir*. It will have to be given to a Muslim. All forms of charity can be given to a *kâfir* except the following: zakât, *ushr, sadaqatul fitr, nazr*, and *kaffarah*.
9. Zakât funds cannot be used for the building of a musjid, for the shrouding and burial of a deceased person, for the payment of debts on behalf of a deceased person, or for any other noble purpose. As long as zakât is not given to the rightful person, it will not be considered to be fulfilled.
10. Zakât cannot be given to one's ascendents. That is, to one's parents, maternal and paternal grand-parents and even great grand-parents. In the same way, zakât cannot be given to one's descendants. That is, to one's children, grand-children, great grand-children, etc. In the same way, the husband and wife cannot give zakât to each other.
11. Apart from the above mentioned, it is permissible to give zakât to all other relatives such as one's brothers, sisters, nephews, nieces, maternal and paternal uncles and aunts, step father or step mother, step grandfather, father-in-law, mother-in-law, etc.
12. It is not permissible to give zakât to immature children if their father is rich. If the children are mature and poor, but their father is rich, it will be permissible to give zakât to them.
13. If the father of an immature child is not rich but the mother is, it will be permissible to give zakât to that child.
14. It is not permissible to give zakât to the progeny of Hadrat Fâtimah radiallahu anha, the progeny of Hadrat Ali radiallahu anhu, Hadrat Abbas radiallahu anhu, Hadrat Ja'far radiallahu anhu, Hadrat Aqeel radiallahu anhu, Hadrat Hârith bin Abdul Muttalib radiallahu anhu. Similarly, the charities which have been made *wajib* by the *Shariah* cannot be given to the progeny of the above *Sahabah*. Such charities are, *nazr, kaffarah, ushr, sadaqatul fitr*. Apart from these, all other charities can be given to them.
15. It is permissible to give zakât to one's Muslim servants, workers, employees, etc. However, this zakât should not be included in their wages or salaries. Instead, it should be given separately as a gift. At the time of giving this gift to them, one should have the intention in his heart that he is giving zakât.
16. It is permissible to give zakât to one's foster mother and foster children.
17. The *mahr* of a woman was fixed at R1000. However, the husband cannot

fulfil this due to poverty. It will be permissible to give zakât to such a woman. It will also be permissible to give zakât to her if her husband is rich but refuses to give, or if she has absolved him from giving the *mahr*. If the woman knows that if she had to ask her husband for her *mahr*, he will give it to her without hesitation, it will not be permissible to give zakât to her.

18. A person gave zakât to another person thinking that he is poor. Later, he learnt that this person was rich or he was a *sayyid.* Alternatively, he gave it to someone on a dark night and later realized that the person to whom he had given the zakât was actually his mother or daughter, or any other relative to whom zakât is not permissible. In all these cases, zakât will be considered to be fulfilled and there will be no need to repeat the payment of zakât. However, if the person to whom the zakât was given learns that this was actually zakât money and that he is not eligible to receive zakât, he should return the zakât money. If the person who gave the zakât learns that the person to whom he had given the zakât was actually a *kâfir*, he will have to give zakât again.
19. A person has a doubt as to whether a certain person is rich or poor. Zakât should not be given to him until it has been ascertained whether he is eligible to receive zakât or not. If zakât is given to him without ascertaining his financial position, the person should check with his heart and see to which side his heart is more inclined. If his heart tells him that the person is poor, zakât will be fulfilled. If his heart tells him that the person is rich, zakât will not be fulfilled and will therefore have to be repeated. But if he establishes the fact that he is indeed a poor person after having given the zakât to him, then he does not have to give the zakât again.
20. At the time of giving zakât and all other forms of charity, one should first take one's relatives into consideration. However, when giving them this zakât, they should not be told that it is zakât so that they do not feel offended. It is mentioned in the Hadith that by giving charity to one's relatives one receives a double reward - one reward for giving charity, and one for showing kindness to one's relatives. After giving the relatives, if there is any remainder, it should be given to outsiders.
21. It is *makruh* to send the zakât of one place to another place. However, it will not be *makruh* to do so in the following instances: (1) if one's poor relatives live at another place, (2) the inhabitants of that place are more deserving than the inhabitants of this place, (3) the inhabitants of that place are more involved in *deeni* activities. There is great reward in sending zakât to students of *deen* and pious *ulama*.

Miscellaneous Masa'il on Zakât

1. If a person mixes his *halâl* wealth with *harâm* money, zakât will have to be given on the total amount.
2. If a person passes away without paying the zakât which was *wajib* on him, zakât will not be taken from his wealth. But if he makes a bequest that his zakât must be paid from his wealth, then this zakât will be taken from one third of his wealth irrespective of whether this one third will be sufficient for the payment of his zakât or not. If his inheritors agree to give from the balance of his wealth (i.e. more than the one third), it will be permissible to take from this balance according to the amount that the inheritors specify.
3. If the creditor forgives his debtor from paying his debt after the expiry of one year, the creditor will not have to pay zakât on this money for that year. However, if the debtor is a rich person, the creditor's forgiving him will be regarded as if he is destroying his wealth. The creditor will therefore have to give zakât on this wealth. This is because the destroying of zakâtable wealth does not absolve one from paying zakât.
4. The giving of optional charities is only *mustahab* when one's wealth is over and above one's necessities and the necessities of one's family members. If it is not so, it will be *makruh* to give optional charities. Similarly, it is also *makruh* to give all one's wealth to charity. However, if the person has full conviction on his trust in Allah Ta'ala and on his ability to exercise patience and there is no possibility of any harm befalling his family, it will not be *makruh* to do so. Instead, it will be better to give all his wealth in charity.

Sadaqatul Fitr

1. Sadaqatul fitr is *wajib* on the following persons: (1) the person upon whom zakât is *wajib*, (2) the person upon whom zakât is not *wajib* but who has wealth equal to the *nisâb* of zakât over and above his basic needs. This is irrespective of whether the wealth is for the purposes of trade or not and irrespective of whether he had it in his possession for a full year or not. This *sadaqah* has to be given on or before the day of *eid ul-fitr*.
2. A person has a massive house, very expensive clothing which does not have any gold or silver lace on it, he has a few servants, he has lots of furniture and other items but does not have any jewellery, and all these items are in use. Sadaqatul fitr is not *wajib* on such a person. Alternatively, he has certain items which are over and above his basic needs, some of his clothing has gold or silver lace on it, and he also has some jewellery. However, all these items do not reach the *nisâb* of zakât. Sadaqatul fitr is also not *wajib* on such a person.
3. A person owns two houses. He lives in one, and the other is either empty or

given out on rent. This house is over and above his basic need. Therefore, if its value is equal to the *nisâb* of zakât, sadaqatul fitr will be *wajib* on him. It is also not permissible to give zakât to such a person. However, if this person is dependent on this second house, it will be considered to be a basic necessity and sadaqatul fitr will not be *wajib* on him. It will be permissible for him to accept zakât and to give zakât to him as well. In short, sadaqatul fitr is not *wajib* on a person who is permitted to receive zakât and other *wajib* forms of *sadaqah*. As for the one who is not permitted to receive such charities, sadaqatul fitr will be *wajib* on him.

4. A person has some wealth that is over and above his basic needs. However, he is also in debt. In such a case, his debts should be deducted from his wealth. If the balance of his wealth equals the *nisâb* of zakât, sadaqatul fitr will be *wajib* on him. But if it falls short of the *nisâb*, sadaqatul fitr will not be *wajib*.
5. Sadaqatul fitr becomes *wajib* at the time of *fajr* on the day of *eid ul-fitr*. If a person passes away before the entry of *fajr* time, sadaqatul fitr will not be *wajib* on him nor will it be given from his wealth.
6. It is best to give the sadaqatul fitr before going to the *eid -gah*. If it is not given before, there will be no harm in giving it after the *eid* salât.
7. If a person gives his sadaqatul fitr before the day of *eid*, i.e. in *Ramadân*, it will be fulfilled. It is not necessary to give it a second time.
8. If a person does not give his sadaqatul fitr on or before the day of *eid*, he will not be absolved from this duty. He will have to fulfil it at some time or the other.
9. Sadaqatul fitr is *wajib* only on oneself and not on behalf of someone else: neither on one's children, one's parents, one's husband nor anyone else.
10. If a small child receives some wealth through inheritance or some other way, and this wealth equals the *nisâb*, sadaqatul fitr should be given from this wealth of his. But if the child is born on the day of *eid* after the time of *fajr* sets in (dawn), sadaqatul fitr will not be *wajib* on him.
11. Sadaqatul fitr is *wajib* on those who fast in *Ramadân* and also on those who missed out some fasts due to some reason or the other. There is no difference in ruling between the two.
12. If a person wishes to give wheat, wheat flour or parched, grounded wheat as sadaqatul fitr, he should give approximately one and half to two kilos. It would be preferable to give a little more than this amount. But if he wishes to give barley or barley flour, he should give double this amount, i.e. between 3 to 4 kilos.
13. If a person wishes to give any other dry grocery such as gram or rice, he should give an amount that equals the value of the amount of wheat or barley that has been mentioned above.
14. It is best to give the value of the wheat or barley in cash instead of the actual wheat or barley.

15. The sadaqatul fitr of one person could be given to one poor person or distributed among several poor persons.
16. It is also permissible to give the sadaqatul fitr of several persons to one single poor person.
17. Those who are entitled to receive zakât are also entitled to receive sadaqatul fitr.
18. If the marriage of an immature girl is performed and she is sent to her husband's house, *sadaqatul fitr* will be *wajib* on her if she is rich. But if she is poor, we will have to see if she is old enough to serve her husband and at the same time old enough to be in his company. If she is old enough for both these things, *sadaqatul fitr* will not be *wajib* on her, her husband nor her father. But if she is not capable to do both these things, *sadaqatul fitr* will be *wajib* on her father. If she is not sent to her husband's house as yet, *sadaqatul fitr* will be *wajib* on her father irrespective of whether she is old enough to do both the above or not.

QURBÂNI [SACRIFICE]

There is very great merit in qurbâni. Rasulullah sallallahu alayhi wa sallam said: "During the days of qurbâni, Allah Ta'âla does not like any act more than qurbâni. In the days of qurbâni, the act of qurbâni surpasses all other acts of piety. At the time of sacrificing the animal, this noble act is accepted by Allah Ta'âla before the blood of the animal can reach the ground. Therefore, make qurbâni happily and open-heartedly." Rasulullah sallallahu alayhi wa sallam also said: "For every hair that is on the sacrificial animal, one reward is recorded for the person making the qurbâni." Glory be to Allah! Can there be a reward greater than this, that a person receives hundreds and thousands of rewards for just one single qurbâni! If a person had to count the strands of wool on a sheep from morning till evening he will not be able to complete the count. Just try and imagine the innumerable rewards for one single qurbâni. Piety demands that even if qurbâni is not *wajib* on a person, he should make it in order to receive such great rewards. When this day of qurbâni passes, when will one ever get an opportunity like this again, and how will he be able to receive such innumerable rewards so easily? If Allah Ta'âla has blessed a person with wealth, then apart from making qurbâni for himself, he should also make qurbâni for his relatives such as his parents who have passed away so that their souls will also be amply rewarded. One should also try and make qurbâni on behalf of Rasulullah sallallahu alayhi wa sallam, his wives, on behalf of one's spiritual guides, etc. If all this is not possible, one should at least make on one's own behalf because qurbâni is *wajib* on the person who is wealthy. Qurbâni is *wajib* on the person who is wealthy and who has been blessed with everything. If he does not make qurbâni despite all this wealth, who can be more unfortunate than him? Apart from this, he will also be regarded as a sinner.

Once the sacrificial animal has been laid down towards the *qiblah*, the following *dua* should be recited:

حَنِيْفًا وَّمَآ اَنَا مِنَ الْمُشْرِكِيْنَ ۔ اِنَّ صَلَاتِیْ

اِنِّیْ وَجَّهْتُ وَجْهِیَ لِلَّذِیْ فَطَرَ السَّمٰوٰتِ وَالْاَرْضَ

وَنُسُكِیْ وَمَحْيَایَ وَمَمَاتِیْ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۔

اَللّٰهُمَّ مِنْكَ وَلَكَ ۔ لَا شَرِيْكَ لَهٗ وَبِذٰلِكَ اُمِرْتُ وَاَنَا مِنَ الْمُسْلِمِيْنَ ۔

Thereafter he should say:

بِسْمِ اللّٰهِ اَللّٰهُ اَكْبَرُ

and then slaughter the animal. After slaughtering the animal, the following *dua* should be recited:

مُحَمَّدٍ وَّخَلِيْلِكَ اِبْرَاهِيْمَ عَلَيْهِمَا الصَّلٰوةُ وَالسَّلَامُ

اَللّٰهُمَّ تَقَبَّلْهُ مِنِّیْ كَمَا تَقَبَّلْتَ مِنْ حَبِيْبِكَ

1. Qurbâni is *wajib* on the person upon whom sadaqatul fitr is *wajib*. If the person does not have wealth which equals the *nisâb* of sadaqatul fitr, qurbâni will not be *wajib* on him. But if he makes qurbâni despite it not being *wajib* on him, he will be greatly rewarded.
2. Qurbâni is not *wajib* on a *musafir*.
3. The time of qurbâni commences from the day of *eid ul-ad'hâ*, i.e. the 10th of *Zil Hijjah* until the sunset of the 12th of *Zil Hijjah*. Qurbâni could be made on any of these three days. However, the best day for qurbâni is the day of *eid ul-ad'hâ*, followed by the 11th and then the 12th of *Zil Hijjah*.
4. It is not permissible to make qurbâni prior to the *eid* salât. Qurbâni should be made when the people complete offering their *eid* salât. However, it is permissible for those who live in the villages and on farms to make their qurbâni from the commencement of *fajr* time. But the inhabitants of cities and towns should make their qurbâni after the *eid* salât.
5. If a city dweller sends his sacrificial animal to the village or farm, it will be permissible for this qurbâni to be made before the *eid* salât even if this person is still in the city. Once the sacrificial animal is sent to the village, it becomes permissible to sacrifice it before the *eid* salât. Once it has been slaughtered, the person can bring it back and consume its meat.
6. It is permissible to make qurbâni on the 12th of *Zil Hijjah* provided this is done before sunset. It is not permissible to make the qurbâni once the sun has set.
7. Qurbâni could be made at any time between the 10th and 12th of *Zil Hijjah*. One has the choice of making it at night or during the day. However, it is not good to make the qurbâni at night as there is the danger of not cutting one of the veins and thereby making the qurbâni invalid.
8. A person was a *musafir* on the 10th, 11th, and 12th but returned before sunset on the 12th. Alternatively, he made the intention of stopping over at a place for more than 15 days. In both cases, qurbâni will be *wajib* on him. Similarly, qurbâni was not *wajib* on a

person due to his not having the *nisâb* which makes qurbâni *wajib*. However, he received some money before sunset on the 12th. Qurbâni will therefore become *wajib* on him.

9. It is best to make one's qurbâni with one's own hands. However, if a person cannot slaughter an animal, he should appoint someone to do so and also present himself at the time when the animal is being slaughtered. But if a woman cannot be present there due to *purdah,* then there is no harm in her not being present when her animal is being slaughtered.
10. At the time of slaughtering the animal, it is not necessary to make a verbal intention or *dua*. If the person has the intention in his heart that he is making qurbâni and thereafter makes qurbâni after having said *Bismillahi Allahu Akbar*, the qurbâni will be valid. But if the person remembers the *dua* that has been mentioned above, it will be best to recite it.
11. Qurbâni is only *wajib* on one's own behalf. It is not *wajib* on behalf of one's children. In fact, if one's immature children are rich, even then qurbâni is not *wajib* on their behalf - neither from one's own wealth nor from their wealth. If a person makes qurbâni on their behalf, it will be considered to be an optional *(nafl)* qurbâni. However, this qurbâni will have to be made from one's own wealth. Under no circumstances should it be made from their wealth.
12. Qurbâni is permissible with the following animals: goats, sheep, bulls, buffaloes, camels. The females of each could also be used for qurbâni. Apart from these, qurbâni is not permissible with any other animal.
13. It is permissible for seven people to take shares from one bull, buffalo or camel. However, the condition for this is that no person's share should be less than one seventh of the total. In addition to this, the intention of all of them should be that of qurbâni or *aqeeqah* and no one should have the intention of merely consuming the meat. If anyone's share is less than one seventh, the qurbâni of all seven persons will not be valid.
14. If less than seven persons share one bull, e.g. if six persons share one animal and none of their shares is less than one seventh, this qurbâni will be valid. But if eight persons share one animal, the entire qurbâni will be invalid and no one's share will be accepted.
15. A person purchased a bull for the purpose of qurbâni. At the time of purchasing the animal, he made the intention that if anyone wishes to share the animal with him he will allow them to do so. Later, a few people joined him in sharing the bull. This qurbâni will be valid. But if at the time of purchasing the animal, he did not intend sharing it with anyone else and decided to keep the entire animal for himself, then it will not be good to share the animal with anyone else. If this person does happen to share the animal with someone else, we will have to see if this person who originally purchased the animal for himself is a rich person or a poor person. If he is a rich person and qurbâni was *wajib* on him, it will be permissible to do so. But if he is a poor person and qurbâni was not *wajib* on him, it will not be permissible for him to share this animal with anyone else if he did not make the intention to do so at the time of purchasing the animal.
16. A qurbâni animal got lost. The person therefore purchased another animal. Thereafter, he found the first animal. If this happened to a rich person, the qurbâni of only one animal is *wajib* on him. But if this happened to a poor person, the qurbâni of both animals will be *wajib* on him.
17. If seven persons share one animal, the meat should be equally distributed by weighing it in the proper manner. It should not be distributed by mere estimation. If the meat is not properly weighed and there is a difference in the amount of shares, this will be regarded

as interest and also a sin. However, if the head, hooves and skin are also shared, it will be permissible to give less meat to the one who received the head, feet or skin. If a person receives the same amount of meat as the others and also receives the head, feet or skin, this will also be regarded as interest and a sin.

18. A goat that is less than a year old is not permissible. When it completes a full year, qurbâni of it will be permissible. Bulls and buffaloes have to be at least two years old. Camels have to be at least five years old. Sheep that are fat and healthy and appear to be one year old and if kept with one year old sheep cannot be distinguished, then in such a case a sheep that is even six months old can be used for qurbâni. But if this is not the case, then the sheep will have to be at least one year old.
19. An animal that is blind or more than one third of it's eye sight is lost, or one third or more of it's ear is cut off, or one third or more of it's tail is cut off cannot be used for qurbâni.
20. An animal that is lame and only walks on three feet without placing the fourth foot on the ground or places it's fourth foot on the ground but does not walk with it cannot be used for qurbâni. But if it uses it's fourth foot as a support and walks in a lame fashion, it's qurbâni will be valid.
21. An animal that is extremely frail to such an extent that there is no meat on its bones cannot be used for qurbâni. But if an animal is not so frail and is merely thin by nature, then the qurbâni of such an animal will be valid. However, it is best to use an animal that is strong and healthy.
22. Qurbâni of an animal that has no teeth at all is not permissible. But if a few teeth have fallen off and a major portion of the teeth are still intact, then such an animal will be permissible.
23. Qurbâni of an animal that was born without ears is not permissible. However, if an animal has very small ears, it will be permissible to make qurbâni of it.
24. It is permissible to make qurbâni of an animal that was born without horns or an animal whose horns were broken off. However, if the horns are removed from their roots, such an animal cannot be used for qurbâni.
25. The qurbâni of castrated goats, sheep, etc. is permissible. An animal that is mangy (afflicted with a skin disease) can also be used for qurbâni. However, if this animal has become absolutely frail due to this manginess, then it cannot be used for qurbâni.
26. If an animal was purchased for qurbâni and later it developed a certain defect whereby qurbâni is not permissible, another animal should be purchased in place of this animal. However, if a poor person upon whom qurbâni was not *wajib* purchased such an animal, he does not have to purchase another animal. He could use the same animal that he had originally purchased.
27. The meat of qurbâni should be consumed by oneself, it should be given to one's friends and relatives, and also given to the poor and needy. It is best to give at least one third away as charity. One should not give less than one third. However, if a person gives even a very little amount to the poor, there will be no harm in this.
28. The skin of the animal could be given as it is, or one could sell the skin and give the money derived from it as charity. This money should be given to people who are entitled to receive zakât. Furthermore, the same money that one received for the skin should be given. It is not good for a person to use that money for some other purpose even if he gives that same amount at a later time. However, if he does so, his obligation will be fulfilled.

29. The amount received for the skin cannot be used for the upkeep of a *musjid* or any other noble deed. It will have to be given in charity.
30. The qurbâni skin could be used for one's personal use, e.g. it could be used to make a water bag, leather socks, *musallah*, etc.
31. No meat, fat or scraps of meat should be given to those who help in the skinning and cutting of the animal as a form of payment. They should be paid separately for the work which they have done.
32. The strings, ropes, chains, etc. of qurbâni should be given in charity.
33. Qurbâni was not *wajib* on a person. However, he purchased an animal with the intention of qurbâni. Qurbâni now becomes *wajib* on him.
34. Qurbâni was *wajib* on a person. However, he did not make qurbâni so much so that the three days of qurbâni also expired. He should therefore give the value of one goat or sheep in charity. But if he bought a goat and did not sacrifice it within those three days, he should give that very goat as it is in charity. That is, he should give it without slaughtering it.
35. A person took an oath that if a certain work of his is fulfilled, he will make a qurbâni. If his work is fulfilled, qurbâni will become *wajib* on him irrespective of whether he is a poor or a rich person. The meat of such a qurbâni will have to be given to the poor. The person cannot consume it himself nor can he give it to any rich people. If he happens to consume some of that meat or gives some to any rich person, he will have to give that same amount in charity again.
36. . If a person makes qurbâni on behalf of a dead person out of his own will in order to send the rewards to the deceased person, it will be permissible for this person to consume the meat himself, feed others, and also distribute it to whomsoever he wishes. In other words, he can use it as he would with his own qurbâni.
37. However, if a deceased person had made a bequest that qurbâni be made on his behalf from his wealth, and qurbâni was made according to this wish of his, it will be *wajib* to give all the meat in charity.
38. If a person is not present and someone makes qurbâni on his behalf without his orders, this qurbâni will not be valid. And if a share was included in an animal on behalf of a person without his orders, the qurbâni of all the other shares will also not be valid.
39. If a person gives his animal to someone to take care of it, this animal does not fall under the ownership of this person who is taking care of it. It remains under the ownership of the original person. Therefore, if a person purchases this animal from the person who is taking care of the animal, the qurbâni will not be valid. If one wishes to purchase such an animal, one should go to the original owner.
40. There are several persons sharing one animal and they do not wish to divide the animal among themselves. Instead, they decide to distribute the entire animal among the poor, friends, relatives, or wish to use it for cooking and feeding. It will be permissible for them to do so. However, if they wish to distribute it amongst themselves, they will have to do so justly and on an equal basis.
41. It is not permissible to give the value of the skin as a form of payment to anyone because it is necessary to give it in charity.
42. It is permissible to give the meat of qurbâni to non-Muslims on condition that it is not given as a form of payment.
43. The qurbâni of a pregnant animal is permissible. If it's young one comes out alive, it will

be necessary to slaughter it as well.

Aqeeqah

1. When a boy or girl is born to a person, it is preferable to name the child on the seventh day and to make aqeeqah. By making aqeeqah, the child is safeguarded from all types of dangers and calamities.
2. The method of aqeeqah is that if a boy is born, two goats or two sheep should be slaughtered. If a girl is born, one goat or one sheep should be slaughtered. Alternatively, if one wishes to take a share in a bull that is being slaughtered for qurbâni, then two shares should be taken for a boy and one share for a girl. Furthermore, the child's head should be shaved, the hair should be weighed, and gold or silver equal to the weight of the hair should be given in charity. If one wishes, saffron could be applied to the child's head.
3. If one does not make the aqeeqah on the seventh day, one should bear in mind the seventh day (when making the aqeeqah in the future). The method of calculating the seventh day is that the day that the child is born, aqeeqah should be made the following week but one day before that. For example, if the child is born on a Friday, aqeeqah should be made on the following Thursday. If the child was born on a Thursday, aqeeqah should be made on the following Wednesday.
4. The custom of slaughtering the animal at the exact time when the barber places his shaving machine on the child's head is nothing but a useless custom. According to the *Shariah*, it is permissible to slaughter the animal either before shaving the head or after. It is not good to insist on following customs that have no basis in the *Shariah*.
5. The animal that cannot be used for qurbâni cannot be used for aqeeqah as well. If an animal is permissible for qurbâni, it will be permissible for aqeeqah as well.
6. The meat of aqeeqah could be distributed raw, cooked, or it could be prepared as a meal and people could be invited to join in the meal.
7. It is permissible for the parents, grand parents, etc. to consume the meat of aqeeqah.
8. A person does not have sufficient wealth. He therefore makes aqeeqah of only one animal on behalf of his son. There is no harm in doing so. If a person does not make aqeeqah at all, there is no harm in this as well.

The Method of Slaughtering an Animal

1. The method of slaughtering an animal is that the animal should be placed on the ground towards the *qiblah*. The person should take a sharp knife, recite *Bismillahi Allahu Akbar* neck of the animal in such a manner that four veins (or passage ways) are cut off. They a passage, the gullet, and the two jugular veins which are on either side of the gullet and th passage. If only three out of these four are cut, the slaughter will be valid and the animal *halâl*. If only two of the four are cut, the animal will be considered to be dead and it will

permissible to consume the meat of such an animal.

2. At the time of slaughtering the person intentionally did not take the name of Allah Ta'âla. The animal will be considered to be dead and it will be *harâm* to consume it. But if a person forgets to take the name of Allah Ta'âla, the animal will be *halâl*.
3. It is *makruh* to slaughter an animal with a blunt knife as this causes much suffering to the animal. It is also *makruh* to begin skinning, cutting, breaking the hands and feet of the animal before it can become cold (meaning, before it can become lifeless). Similarly, it is *makruh* to continue cutting the animal's neck after having cut the four passage ways.
4. At the time of slaughtering a fowl, it's entire neck got cut off. It is permissible to eat such a fowl, and not *makruh*. However, it is *makruh* to slaughter the fowl in such a manner, although consuming it is not *makruh*.
5. Slaughtering of an animal by a Muslim is permissible under any condition. This is irrespective of whether the Muslim is a male, a female, in a state of purity or in a state of impurity. In all conditions, an animal slaughtered by a Muslim is *halâl*. An animal slaughtered by a non-Muslim is *harâm*.
6. It is permissible to slaughter an animal with any sharp object such as a sharp stone, a sharp cane, a sharp bamboo, etc.

HAJJ

If a person has wealth which is over and above his basic necessities and which will be sufficient for him to make the onward and return journey for hajj, then hajj becomes *fard* upon him. There are great virtues in performing hajj. Rasulullah sallallahu alayhi wa sallam said: "There is nothing in return for a hajj that is free of sins and evils except paradise." Similarly, great rewards have been mentioned for performing *umrah*. Rasulullah sallallahu alayhi wa sallam said: "Hajj and *umrah* wipe out sins just as a furnace removes the rust that has settled on steel."

Severe warnings have been mentioned with regard to the one who does not perform his hajj despite it being *fard* upon him. Rasulullah sallallahu alayhi wa sallam said: "The person who has food, drink, and the means of transportation in order to undertake the journey of hajj and still does not go - Allah Ta'ala has no concern if the person dies as a Jew or a Christian." He has also said that the abandoning of hajj is not the way of Islam.

1. Hajj is *fard* at least once in a life time. If a person performs the hajj several times, the first one will be regarded as *fard* and the rest will be regarded as *nafl* hajj. There is also great reward in offering *nafl* hajj.

2. Hajj that is offered before one can reach the age of maturity is not considered. If a person is rich, hajj will become fard upon him once he reaches the age of maturity. The hajj that he performed before maturity will be regarded as *nafl* hajj.

3. Hajj is not *fard* on a blind person irrespective of how rich he may be.

4. Once hajj becomes *fard* on a person, it becomes *wajib* on him to go for hajj in that very year. It is

not permissible to delay in performing the hajj without a valid reason. It is also not permissible for a person to think that he is still young and that there is still plenty of time to perform the hajj. If a person delays in performing his hajj and performs it after a few years, his *fard* duty will be fulfilled but he will still be regarded as a sinner.

5. If a woman is going on hajj, it is necessary for her to be accompanied by her husband or some other *mahram*. It is not permissible for her to go on hajj without a *mahram*. However, if a woman lives within 77 kilometres of Makkah, it is not necessary for her to go with her husband or a *mahram*.

6. If the *mahram* has not reached the age of maturity, or he is so irreligious that he cannot even be trusted with his mother, sister, etc. it will not be permissible to travel with such a *mahram* as well.

7. Once a woman finds a reliable *mahram*, her husband cannot prevent her from going on hajj. Even if he prevents her from going, she should not pay any heed to him and she should continue on her journey.

8. A girl who is on the verge of reaching the age of maturity cannot go for hajj without a *shar'ee mahram*. She cannot even go alone.

9. If a *mahram* takes a woman for her hajj, all his expenses will have to be borne by the woman. It is *wajib* upon her to pay him for all his expenses.

10. If a woman cannot find a suitable *mahram* throughout her life, she will not be sinful for not performing her hajj. However, at the time of her death it is *wajib* on her to make a bequest that hajj be performed on her behalf. After her death, her inheritors should find someone to perform the hajj on her behalf. The expenses for this hajj should be paid from the money that she left behind. In this way she will be absolved of the duty of performing hajj. This type of hajj is known as *hajj-e-badal*.

11. If hajj was *fard* on a person but he delayed performing it until such a time that he became blind or became so sick that he is unable to undertake the journey, then he will also have to make a bequest for *hajj-e-badal*.

12. If a person dies, leaving behind so much of wealth that after paying all his debts, there is sufficient money to pay for the *hajj-e-badal* from one third of his wealth, then it is *wajib* on the inheritors to fulfill his bequest for *hajj-e-badal*. But if the money is so little that *hajj-e-badal* cannot be made from one third of his wealth, then the person's relatives should not undertake to have the hajj performed. The inheritors could also take the entire one third for the purpose of *hajj-e-badal* and supply the balance of the money from their own side so that the *hajj-e-badal* could be made. In other words, they should not give more than one third from the wealth of the deceased person. However, if all the inheritors happily agree to give their share of the inheritance for the performance of *hajj-e-badal*, it will be permissible to use more than one third of the wealth of the deceased. However, the permission of immature inheritors is not considered in the *Shariah*. Therefore, no money should be taken from their share.

13. A person made a bequest for *hajj-e-badal* and thereafter passed away. However, the wealth that he left behind was very little and *hajj-e-badal* could not be made from the one third. In addition to this,

the inheritors refused to forego their shares in order for the *hajj-e-badal* to be performed. Bearing all this in mind, if the hajj is not performed, there will be no sin on the deceased.

14. The same rule applies to all bequests. If a person had many fasts to keep, many salaats to make *qada* of or some zakaat to be given, he therefore made a bequest for all this and passed away, then all these payments will have to be made from the one third. It is not permissible to use more than one third without the permission of all the inheritors.

15. If a person did not make a bequest for *hajj-e-badal*, it will not be permissible to do so by using the money which he had left behind. But if all the inheritors agree to this, it will be permissible. *Insha Allah*, the obligation of hajj will be fulfilled. But it should be borne in mind that the permission of an immature inheritor is not considered.

16. If a woman is in her *iddah*, she cannot go for hajj.

17. If a person has sufficient funds for the onward and return journey to Makkah but not sufficient enough to visit Madinah as well, hajj will still be *fard* upon him. Many are of the incorrect opinion that as long as you do not have sufficient funds to go to Madinah as well, hajj does not become *fard*. This notion is absolutely wrong.

18. When a woman is in her *ihraam*, she cannot cover her face in such a way that the piece of cloth touches her face. These days, a latticed screen or fan is available for this purpose. It should be tied to the face with the screen in line with the eyes and with the *burqah* worn loosely above it. This is permissible.

19. The rules and regulations of hajj cannot be understood and remembered without really going on hajj. On going for hajj, one is taught all the rites of hajj, etc. We therefore do not feel it necessary to enumerate these rules and regulations. Similarly, the method of performing *umrah* can be learnt by going to Makkah.

The Visit to Madinah

If it is possible, a person should go to Madinah and visit the blessed grave of Rasulullah sallallahu alayhi wa sallam and the *Musjid-e-Nabawi*. This could be done before or after performing hajj. With regard to visiting Madinah, Rasulullah sallallahu alayhi wa sallam has said: "The person who visits me after my demise will receive the same blessings as the person who visited me during my lifetime." Rasulullah sallallahu alayhi wa sallam also said: "The person who goes for hajj and does not visit me has demonstrated great impoliteness towards me." With regard to *Musjid-e-Nabawi*, Rasulullah sallallahu alayhi wa sallam has said: "The person who offers one salaat in it shall get the reward of offering 50 000 salaats." May Allah Ta'ala bless us with this opportunity and may He grant us the success to carry out good and pious deeds. Aameen.

VOWS

1. 1. A person takes a vow that if a certain wish or work of his is fulfilled, he will undertake to carry out a certain act of *ibaadah*. Once this wish or work of his is fulfilled, it will be *wajib* upon him to carry out the act of *ibaadah* which he had vowed to carry out. If he does not fulfil this vow, he will be committing a great sin. However, if a person takes a useless vow which has no basis in the *Shariah,* it will not be *wajib* on him to fulfil such a vow. Vows of this sort will be mentioned later.
2. 2. A person says: "O Allah! If a certain task is fulfilled, I will keep five fasts for Your pleasure." Once this task of his is fulfilled, he will have to keep these five fasts. But if the task is not fulfilled, he will not have to keep these fasts. If the person merely said that he will keep five fasts, he has the choice of keeping them continuously one after the other, or of keeping them separately. But if he said that he will keep five fasts continuously or had this intention in his heart, he will have to keep them one after the other. If he misses out one or two fasts in between, he will have to start all over again.
3. 3. If the person says that he will fast on Friday or that he will fast from the 1st till the 10th of *Muharram,* then it is not necessary for him to fast specifically on a Friday or specifically on those days of *Muharram*. He could keep these 10 fasts whenever he wishes irrespective of whether he keeps them in *Muharram* or in any other month. The only condition is that he should keep them continuously. Similarly, if he says: "If this work of mine is fulfilled today, I will fast tomorrow", he has the choice of fasting whenever he wishes.
4. 4. While taking a vow, a person said: "I will keep the fasts of the month of *Muharram*." He will now have to keep fasting continuously in the entire month of *Muharram*. If he misses a few fasts in between, he will have to keep them after the month of *Muharram*. He does not have to keep all the fasts all over again. He also has the choice of fasting in any other month. It is not necessary for him to fast in *Muharram*. The only condition is that he has to keep these fasts continuously without missing any.
5. 5. A person takes a vow that if he finds a certain item which he lost, he will offer eight *rakaats* of salaat. Upon finding his lost item, he will have to offer eight *rakaats* of salaat. He has the choice of making the intention of offering all eight *rakaats* at once, offering four *rakaats* at a time or offering two *rakaats* at a time. And if he took a vow of offering four *rakaats*, then he will have to offer all four with one *salaam*. If he offers two *rakaats* at a time, his vow will not be fulfilled.
6. 6. A person took a vow of offering one *rakaat*. He will have to offer two *rakaats*. And if he took a vow of offering three *rakaats*, he will have to offer four *rakaats* of salaat. And if he took a vow of offering five *rakaats*, he will have to offer six *rakaats*. In this way, he will have to continue adding one more *rakaat* if he vows to offer an odd number of *rakaats*.
7. 7. A person takes a vow that he will give R10 in charity. He will therefore have to give whatever he has vowed to give. If a person took a vow of giving R50 in charity, and at that time he only had R10, he will only have to give R10. However, if he has some other possessions apart from the R10, we will have to establish the value of the other possessions. For example, a person has R10 in cash and the value of the other possessions equals R15. His total wealth now adds up to R25. He will therefore have to give R25 in charity. It is not *wajib* on him to give more than this.
8. 8. A person takes a vow that he will feed 10 poor persons. If he had it in his mind that he will feed them one meal or two meals, he will have to feed them according to what he

had intended. But if he did not have anything in his mind, he will have to feed them two meals. If he had taken a vow that he will give them some dry groceries, the same rule as above will apply. That is, if he had it in his mind that he will give each person a certain amount, then he will have to give them that amount. But if he did not specify any amount or did not even have it in his mind, then he will have to give each person the amount that one is required to give as *sadaqatul fitr*.

9. 9. If a person takes a vow that he will give bread to the value of R1, he has the choice of giving the bread, some other food to the value of R1 or he could give R1 in cash.
10. 10. A person took a vow of giving R10 in charity on the basis that he will give 10 poor persons R1 each. However, instead of giving the charity in this manner, he gave R10 to one poor person. This is also permissible. It is not *wajib* upon him to give R1 to each poor person. It will also be permissible for him to distribute R10 among 20 poor persons. If he takes a vow that he will give R10 to 10 poor persons, he still has the choice of giving 10 persons, less than 10 persons or more than 10 persons.
11. 11. If a person takes a vow that he will feed 10 persons who are regular with their salaat or 10 persons who have memorized the Quran, he can feed 10 poor persons irrespective of whether they are regular with their salaat or not, and irrespective of whether they have memorized the Quran or not.
12. 12. A person takes a vow that he will give R10 as charity in Makkah. It is not *wajib* on him to give this charity in Makkah, he can give it wherever he wishes. If a person takes a vow that he will give charity on Friday to a particular poor person, it is not necessary for him to give it on Friday or to that particular poor person whom he had in mind. Similarly, if he sets aside some money and vows to give that very money as charity, it is not necessary that he gives exactly that money which he had set aside. He could give some other money as long as the amount is the same.
13. 13. Similarly, if a person takes a vow that he will offer salaat in the *jumu'ah musjid* or in Makkah, he has the choice of offering his salaat wherever he wishes.
14. 14. A person takes a vow that if his brother is cured, he will slaughter a goat or give the meat of a goat in charity. In such a case, the vow will be valid. If he takes a vow that he will make a *qurbaani*, he will have to slaughter the goat during the days of *qurbaani*. In all these cases, the meat will have to be given to the poor. He cannot consume it himself nor can he give it to any rich persons. If he does this, he will have to repeat the charity.
15. 15. A person had taken a vow of making *qurbaani* of one bull. However, he could not obtain a bull. In such a case, he should slaughter seven goats.
16. 16. A person took a vow that once his brother arrives he will give R10 in charity. However, the moment he heard that his brother is about to arrive (but had not arrived as yet), this person gave R10 in charity. In this case, his vow will not be fulfilled. Once his brother actually arrives, he will have to give R10 again in charity.
17. 17. A person takes a vow for the fulfilment of a certain hope or wish. For example, he says: "If I am cured from this sickness, I will do such and such a thing", "If my brother reaches home safely, I will do such and such a thing", "If my father wins the court case or obtains employment, I will do such and such a thing". Once this hope or wish of his is fulfilled, he must fulfil his vow.
18. A person says: "If I speak to you, I will fast for two days", or, "If I do not offer my salaat today, I will give R1 in charity." Thereafter, this person either spoke or did not offer his salaat. In such a case, the person has the choice of either paying the *kaffarah* for breaking

the vow, fasting for two days or giving R1 in charity.

19. 18. A person takes a vow that he will recite *durood shareef* 1000 times or the *kalimah* 1000 times. Once his vow is fulfilled, it will be *wajib* upon him to recite the *durood* or the *kalimah*. But if a person takes a vow of reciting *Sub'haanallah* 1000 times or reciting *La hawla wa la quwwata* 1000 times, this vow will not be valid and it will not be *wajib* on him to recite these forms of *zikr*.
20. 19. A person takes a vow that he will complete 10 recitations of the Quran or complete the recitation of one chapter of the Quran. In both cases the vow will be valid.
21. 20. A person takes a vow that if a certain task of his is fulfilled, he will hold a *"meelad"* celebration, or that he will go and spread a sheet on the grave of a certain pious person. In both cases, the vow will not be valid. Similarly, if a person vows to make an offering at the grave of a certain saint, to make an offering of sweetmeats in the musjid, to place a lighted lamp in the musjid as an offering or to hold a *"giyarweeh"* celebration of a certain saint, etc. then in all these cases the vow will not be valid and it will not be *wajib* to fulfil such vows.
22. 21. Fasting in reverence of *Maula Mushkil Kusha* or to vow to implement the rituals of *Konda* are all baseless customs. Fasting in reverence of *Maula Mushkil Kusha* amounts to *shirk*.
23. 22. A person takes a vow of renovating a certain musjid or building a certain bridge. Vows of this nature are not valid and it is not *wajib* to fulfil them.
24. 23. A person takes a vow that if his brother recovers from his sickness, he will organize a dance or a music show. Taking a vow of this sort is sinful and it will not be permissible to fulfil it once his brother recovers from his sickness.
25. 24. It is not permissible to take a vow in the name of anyone other than Allah Ta'ala. For example, a person says to his spiritual guide: "If a certain task of mine is fulfilled, I will do such and such a thing for you", or a person goes to graves, or places that are inhabited by *jinns* and makes certain requests over there. All these acts are *haraam* and constitute *shirk*. In fact, it is even *haraam* to consume the food that has been prepared for such acts. As regards women visiting graves, strict prohibitions in this regard have been mentioned in the Hadith. Rasulullah sallallahu alayhi wa sallam has cursed such women.

OATHS

1. It is an evil habit to take an oath over trivial matters unnecessarily. In doing this, great disrespect is shown to the name of Allah Ta'ala. As far as possible, an oath should not even be taken on things that are true.

2. If a person takes an oath in the name of Allah by saying: "I swear by Allah", "I swear by God", "I swear by the power of Allah", or "I swear by the greatness of Allah", the oath will be considered. It will not be permissible to go contrary to the oath. If the name of Allah Ta'ala is not taken, and one merely says: "I take an oath that I will not do such and such work", the oath will still be considered.

3. The oath will also be considered if the person says: "Allah is a witness", "I am making Allah a witness and saying this", or "I am saying this bearing in mind that Allah Ta'ala is present and listening to what I am saying".

4. An oath will also be considered if a person says: "I swear on the Quran", "I swear by the word of Allah", or "I swear by the *kalaam-e-majeed*". If the person takes the Quran in his hand or places his hand on the Quran and says something but does not take an oath, an oath will not be considered.

5. A person says: "If I carry out a certain act, I will die without Imaan", or "at the time of death I will not be blessed with Imaan". Alternatively, he says: "If I carry out a certain act, I am not a Muslim." In all these cases, the oath will be considered. If he does anything contrary to the oath, he will have to give *kaffarah*. However, he will not lose his Imaan.

6. The following oaths are not considered, nor is *kaffarah* necessary. For example, a person says: "If I carry out a certain act, my hands must break", "my eyes must burst", "I must be afflicted by leprosy", "my entire body must disintegrate", "the anger of Allah Ta'ala must descend", "the skies must be rendered asunder", "I must become an absolute pauper", "the punishment of Allah must descend", "the curse of Allah must fall on me", "If I carry out a certain act, I will eat pork", "at the time of death, I will not be able to recite the *kalimah*", "on the day of judgement, I will be ashamed in the presence of Allah and His Rasul sallallahu alayhi wa sallam".

7. An oath that is taken in the name of anyone other than Allah Ta'ala is not considered. For example, taking an oath in the name of Rasulullah sallallahu alayhi wa sallam, in the name of the *Ka'bah*, one's eyes, one's youth, one's limbs, one's father, one's children, one's beloved ones, one's head, one's life, taking an oath in the name of the person who is being addressed, an oath in one's own name. Oaths of this sort are not considered. Acting contrary to them does not make *kaffarah* necessary. However, it is a major sin to take an oath in the name of anyone other than Allah Ta'ala. Many prohibitions are mentioned in this regard in the Hadith. To take an oath in the name of anyone other than Allah Ta'ala is an act of *shirk*. One should abstain from taking oaths in the name of anyone other than Allah Ta'ala.

8. A person says: "The food of your house is *haraam* upon me" or "I have made a certain thing *haraam* upon myself". By his saying this, that thing will not become *haraam* upon him. However, this oath is considered. If he eats that thing, he will have to give *kaffarah*.

9. By someone else taking an oath on you, the oath is not considered. For example, a person tells you: "I swear by Allah that you have to do this work!" This oath is not considered and one can act contrary to it.

10. An oath is not considered if *"Insha Allah"* is said together with the oath, e.g. a person says: "I swear by Allah that *Insha Allah* I will not do that work." This oath will not be considered.

11. It is a major sin to take a false oath on something that has already been done or passed. For example, a person did not offer his salaat but when he was asked about it, he said: "I swear by Allah that I have offered my salaat." Or, a person broke a tumbler and when asked about it he

swears by Allah that he did not break it. There is no limit to the punishment that one will receive for taking a false oath intentionally. Nor is there any *kaffarah* for such a false oath. The only thing that a person can do is to continuously repent to Allah Ta'ala and seek His forgiveness. If a person takes a false oath mistakenly or due to some misunderstanding, it will be forgiven. There will be no *kaffarah* on such a false oath. For example, a person says: "I swear by Allah that so and so person has not arrived as yet", and in his heart this person had the full conviction that this oath which he is taking is a true oath. Only later did he learn that at the time of taking the oath, that person had already arrived. Such a false oath will be forgiven and there is no *kaffarah*.

12. If an oath is taken for something that has not occurred as yet and would take place in the future, then if something contrary to this oath occurs, *kaffarah* will have to be given. For example, a person says: "I swear by Allah that it will rain today" or "that my brother will arrive today". If it does not rain today or his brother does not arrive today, *kaffarah* will have to be paid.

13. A person says: "I swear by Allah that I will recite the Quran today." It now becomes *wajib* on the person to recite the Quran. If he does not do so, he will be sinning and he will also have to pay *kaffarah*. A person says: "I swear by Allah that I will not do such and such work today." It will not be permissible for him to do that work. If he does it, he will have to pay *kaffarah*.

14. A person takes an oath of committing a sin. For example, he says: "I swear by Allah that I will steal a certain item from a certain person", "I swear by Allah that I will not offer my salaat today" or "I swear by Allah that I will never speak to my parents". If a person takes oaths of this nature, it will be *wajib* upon him to break them and thereafter to pay *kaffarah* as well. If he does not do so, he will be sinning.

15. A person takes an oath that he will not eat a certain thing today. Thereafter, he forgetfully ate that thing and did not remember that he had taken an oath not to eat it. Alternatively, someone forced that thing into his mouth and forced him to eat it. In both cases, he will have to pay *kaffarah*.

16. In anger, a person takes an oath and says: "I will not give you a single thing." Thereafter, he gives the person one cent or one rand. Even then the oath will be broken and *kaffarah* will have to be paid.

Paying Kaffarah on Breaking an Oath

1. If a person breaks his oath, he will have to pay a kaffarah which comprises feeding 10 persons with two meals each. Alternatively, he could give dry groceries to each poor person. When giving wheat, he should give approximately one and half to two kilos. When giving barley, he should give approximately three to four kilos. For the rest of the details connected to feeding the poor refer to the chapter on kaffarah for fasting. This has been mentioned previously.

Alternatively, he could give some clothing to 10 poor persons. The clothing must be such that it can cover a major portion of the poor person's body. For example, if he gives a sheet or a long

kurta, the kaffarah will be fulfilled. However, this clothing that he gives should not be very old. If each poor person is given a *lungi* or a pants, the kaffarah will not be fulfilled. But if he gives a *kurtah* with it as well, the kaffarah will be fulfilled.

A person has the choice of either giving food or clothing. The kaffarah will be fulfilled with any one of the two. The above-mentioned rule regarding clothing is only applicable if the clothing is given to a man. If clothing is given to a poor woman, it must be such that her entire body is covered and she is able to offer salaat with that clothing. If the clothing is less than this, the kaffarah will not be fulfilled.

2. If a person is poor and is therefore unable to feed or clothe 10 poor people, he will have to fast for three days consecutively. If he does not fast consecutively for three days, and instead misses a fast or two in between, the kaffarah will not be fulfilled. If a person fasts for two days, and misses a fast on the third day for some reason or the other, he will have to recommence fasting. The first two fasts will not be considered.

3. Prior to breaking his oath, a person gave the kaffarah. After giving the kaffarah, he broke his oath. The kaffarah which he had given will not be valid. After breaking his oath, he will have to give kaffarah again. Whatever he had given to the poor persons prior to breaking his oath cannot be taken back from them.

4. A person took an oath several times. For example, he said: "I swear by Allah that I will not do that work." Later, he repeats the same oath irrespective of whether he repeats it on the same day, the next day or even on the third day. Alternatively, he says: "I swear by God, I swear by Allah, I swear by the Quran that I will definitely do that work." Thereafter, this person breaks this oath of his. He will only have to give one kaffarah for all these oaths.

5. A person had taken several oaths and therefore had to give several kaffarahs. According to the preferred opinion, he will have to give a separate kaffarah for each oath that he had taken. If the person does not give it during his lifetime, it will be *wajib* upon him to make a bequest in this regard before he leaves this world.

6. The food or clothing that is given as kaffarah will have to be given to those poor persons who are eligible to receive *zakaat*.

Oaths Related to Entering a House

1. A person took an oath that he will never enter your house. Thereafter, he stood on the porch or below the balcony of your house without actually entering the house. His oath will not be broken. However, the moment he enters through the door, his oath will break.

2. A person took an oath that he will not enter a particular house. Thereafter, when that house became completely delapidated and ruined, he entered it. His oath will break. But if that house was completely flattened to such an extent that there are no traces of it, or it has been turned into an orchard, or a musjid has been constructed in its place, or it has been turned into a farm and

thereafter he entered it, his oath will not be broken.

3. A person took an oath that he will not enter a particular house. Thereafter, it was ruined and reconstructed. If he enters the house, his oath will break.

4. A person took an oath that he will not enter your house. He then landed onto your roof by jumping from the upper storey of the house next door. By him standing on your roof, his oath will break. This is even if he does not come down into your house.

5. While a person was sitting in a house, he said: "Now I will never come to this house." After taking this oath, he continued sitting there for a little while. His oath will not break irrespective of how many days he may remain in that house. But the moment he goes outside and then enters the house, his oath will break. If a person takes an oath that he will not wear these clothes (i.e. the clothes that he is presently wearing) and immediately thereafter he removes them, his oath will not break. But if he does not remove them immediately and continues wearing them for some time, his oath will break.

6. A person takes an oath that he will not live in this house any longer. Immediately thereafter, he begins with preparations to leave that house. His oath will not break. But if he waits for a little while and does not commence with his preparations immediately, his oath will break.

7. A person takes an oath that he will not set foot in your house. This means that he will not enter your house. If he enters your house while being carried in a carriage and remains sitting in it and does not place his foot onto the ground, even then his oath will break.

8. A person took an oath and said that he will definitely come to your house at some time or the other. However, he never got the opportunity of coming to your house. As long as he is alive, his oath will not break. The moment he is about to die, his oath will break. He should therefore make a bequest that the kaffarah for breaking an oath should be given from his wealth.

9. A person says that he will not go to the house of a certain person. This person should not go to the house in which that person is living irrespective of whether it is that person's own house, whether he has taken it on rent or whether he has borrowed it from someone.

10. A person takes an oath that he will never come to you. Thereafter, he asks someone to carry him and take him to you. Even in such a case his oath will break. However, if someone carries him and brings him to you without his asking that person to carry him, his oath will not break. Similarly, if a person takes an oath that he will never leave this house, and thereafter he orders someone to carry him out of the house, his oath will break. But if someone carries him outside without his ordering him to do so, his oath will not break.

Oaths Related to Eating and Drinking

1. A person took an oath that he will not drink this milk. Thereafter that milk turned into yoghurt and he consumed it. His oath will not break.

2. A person had a kid goat and took an oath that he will not consume the meat of that kid. After that kid grew into a fully grown adult goat, he consumed its meat. His oath will break.

3. A person took an oath that he will not consume any meat. Thereafter, he consumed some fish, liver or the tripe of an animal. His oath will not break.

4. A person took an oath that he will not eat this wheat. Thereafter, this wheat was ground and made into bread or a dish made of crushed wheat. If he consumes any of these, his oath will not break. But if he boils or roasts the wheat and consumes it, his oath will break. However, if at the time of taking the oath, the person intended that he will not consume anything made from it, then his oath will break with anything that is made from it.

5. A person took an oath that he will not eat this flour. If he eats bread that is made from this flour, his oath will break. If any pudding, sweetmeat or anything else is made from this flour, even then his oath will break. If he eats a mouthful of this raw flour, his oath will not break.

6. A person took an oath that he will not eat bread. If he eats any bread, his oath will break irrespective of how it is made or what ingredients are used. As long as it is referred to as bread in that area, his oath will break if he consumes it.

7. A person took an oath that he will not eat the head of any animal. If he eats the head of a bird, quail or fowl, his oath will not break. But if he eats the head of a goat or bull, his oath will break.

8. A person took an oath that he will not eat fruit. If he eats pomegranates, apples, grapes, dried dates, almonds, walnuts, currants, raisins, dates, etc. his oath will break. But if he eats water melons, sweet melons, cucumbers, mangoes, etc. his oath will not break.

Oaths Related to Not Speaking

1. A person takes an oath that he will not speak to a certain person. While that person was asleep, he spoke to him. Upon hearing his voice, that person awoke. His oath will break.

2. A person takes an oath that he will not speak to a certain person without the permission of his (the former's) mother. Thereafter, his mother gave him permission to speak but her permission had not reached him as yet. If he spoke to the person and only learnt later that permission was granted to him, his oath will break.

3. A person takes an oath that he will never speak to this girl. Later when she became mature or grew old, he spoke to her. His oath will break.

4. A person takes an oath that he will never look at you or he will never look at your face. This means that he will not meet you, mix with you or stay in your company. If he looks at you from a distance, his oath will not break.

Oaths Related to Buying and Selling

1. A person took an oath that he will not purchase a certain item. Thereafter he asked someone to purchase it for him. If that person purchases it, his oath will not break. Similarly, a person took an oath that he will not sell a certain item of his. Thereafter, he asked someone to sell it for him. If that person sells it, his oath will not break. The same rule will apply to rental transactions. If he took an oath that he will not rent a particular house, and thereafter took it on rent through someone else, his oath will not break.

However, if he intended that he will not do these things himself nor will he ask someone else, then by someone else doing these things on his behalf, his oath will break. In other words, the rules will apply according to the intention that he makes. However, if the person is one who does not carry out such transactions himself, or if a woman is in *purdah* and does not carry out such transactions herself and they are used to relegating such tasks to orders, then in such a case even if someone else does the buying and selling on their behalf, their oaths will break.

2. A person took an oath that he will not beat his child. Thereafter, he ordered someone else to beat him. His oath will not break.

Oaths Related to Salaat and Fasting

1. A person took an oath that he will not fast. Thereafter, he made the intention to fast. If he fasts for even a second, his oath will break. By his taking an oath not to fast does not mean that he has to fast the entire day. By breaking his fast even after a little while, he will have to give *kaffarah* for breaking his oath. If the person says: "I will not even keep one fast", his oath will break at the time of the end of the fast. As long as the time of fasting does not come to an end, his oath will not break. If the person breaks his fast before the end of the day, his oath will not break.

2. A person took an oath that he will not offer his salaat. Thereafter, he regretted this and stood up to offer his salaat. The moment he makes the *sajdah* for the first *rakaat*, his oath will break. His oath will not break prior to making the first *sajdah*. If he breaks his salaat after the first *rakaat*, even then his oath will break. It should be remembered that it is a major sin to take oaths of this nature. If a person takes such oaths, he should immediately break them and pay the *kaffarah* for them.

Oaths Related to Clothing and Other Matters

1. A person took an oath that he will not lie down on this mat. Thereafter he spread a sheet onto this mat and lied down. His oath will break. And if he placed some other mat or carpet onto the first mat and then lied down, his oath will not break.

2. A person took an oath that he will not sit on the ground. Thereafter, he laid a mat, carpet, straw mat, a cloth, etc. on the ground and then sat onto it. His oath will not break. But if he spread a part of the clothing that he is wearing, or if a woman spread a part of her head covering while she is wearing it, and then sat down; the oath will break. If the clothing or head covering was removed completely from one’s body, placed onto the ground and then the person sat down,

the oath will not break.

3. A person took an oath that he will not sit on this bed or couch. Thereafter, he laid a mat or a piece of carpet onto that bed or couch. His oath will break. But if another bed or another couch is placed onto the first bed or couch, his oath will not break by sitting on the top bed or couch.

4. A person took an oath that he will never bathe a certain person or child. However, on the death of that person or child, he gave *ghusl* to him. His oath will break.

5. The husband took an oath that he will never beat his wife. Thereafter, he pulled her hair, throttled her or bit her out of anger. His oath will break. But if he bit her out of love, his oath will not break.

6. A person took an oath that he will definitely beat a certain person. But that person had passed away prior to this person's oath. If this person did not know that he had already passed away and had therefore taken this oath, his oath will not break. But if he took this oath knowing fully that the person had already passed away, his oath will break the moment he takes it.

7. A person took an oath of doing something. By doing that thing even once in his entire lifetime he will absolve himself from his oath. For example, a person takes an oath that he will definitely eat a pomegranate. By his eating it just once in his lifetime, he will absolve himself from his oath. And if he takes an oath of not doing something, he will have to abstain from doing it for the rest of his life. For example, he says that he will never eat a pomegranate. He will have to abstain from eating it forever. If he eats it at any time, his oath will break. However, if he had taken such an oath with regard to a particular pomegranate or any other particular fruit, his oath will only break if he eats those which he had specified. If he buys some other pomegranates or any other fruit and eats them, his oath will not break.

HALAAL AND HARAAM

1. It is not permissible to eat animals and birds that hunt their prey or those animals and birds that eat filthy things. For example, it is *haraam* to eat lions, wolves, jackals, cats, dogs, monkeys, hawks, falcons, vultures, etc. Those animals that do not fall under this category are *halaal*. For example, it is *halaal* to eat parrots, mynahs, doves, sparrows, quails, wild ducks, pigeons, antelopes, buck, ducks, rabbits, etc.

2. It is not permissible to eat badgers, lizards, tortoises, turtles, wasps, mules, donkeys, etc. It is not permissible to eat the meat of a female ass nor is it permissible to drink her milk. It is permissible to eat the meat of horses, but preferable to abstain from it. Among the sea animals, only fish are permissible. All other animals of the sea are *haraam*.

3. It is permissible to eat fish and locusts without slaughtering them. Apart from these two animals, it is not permissible to eat any animal that has not been slaughtered in the Islamic way. It is *haraam* to eat an animal that has died a natural death.

4. It is not be permissible to eat a fish if it dies naturally and begins to float on the surface of the water.

5. It is permissible to eat the tripe of *halaal* animals. It is not *haraam* to do so, nor *makruh*.

6. If a few small ants or worms die in anything, it will not be permissible to eat that thing without first removing those dead ants or worms. If one or two ants or worms go down the throat, one will get the sin of eating a dead animal. Some people eat wild figs together with the little worms that are found inside thinking that by eating these wild figs they will not be afflicted by evil eyes or evil gazes. This is *haraam*. They will get the sin of eating a dead animal.

7. It is not permissible to purchase and eat meat that is sold by a non-Muslim even if he claims that he had it slaughtered by a Muslim. However, if the Muslim who slaughtered it remains in the presence of the non-Muslim all the time until all the meat is sold, it will be permissible to consume such meat. Alternatively, the person who slaughtered the meat could call another Muslim to keep watch over it until all the meat is sold. At no time should any Muslim absent himself from that meat.

8. A fowl or chicken that eats a lot of filthy things should be encaged for three days and only after that should it be slaughtered and eaten. It is *makruh* to eat such a fowl without encaging it for three days.



INTOXICANTS

1. All alcoholic drinks are *haraam* and impure. The same rule applies to toddy (a drink that is made by adding hot water and sugar to whisky, rum, or brandy). It is not permissible to consume these alcoholic drinks even as a source of medication. In fact, it is not even permissible to apply medicines that contain alcohol.

2. Apart from alcohol, it is permissible to consume all other intoxicants on the condition that they are consumed only for medication. Furthermore, only that amount will be permissible which does not intoxicate the person. If a person consumes an amount that intoxicates him, it will become *haraam* upon him. It is also permissible to apply medicines that contain such intoxicants. Such intoxicants are: opium, nutmeg, saffron, etc.

3. It is permissible to consume toddy and alcohol that has turned into vinegar.

4. Some women give opium to their children in an effort to stop them crying and putting them off to sleep. This is *haraam*.

GOLD AND SILVER UTENSILS

It is not permissible to eat or drink from gold and silver utensils. In fact, it is not permissible to for any purpose items that are made of gold or silver. For example, it is not permissible to:

(a) eat and drink from gold or silver utensils,

(b) clean the teeth with a toothpick made of gold or silver,

(c) sprinkle rose water with a gold or silver utensil which has been made for such a purpose,

(d) to keep *surmah* in a gold or silver utensil which has been made for such a purpose,

(e) to keep betel-leaves in a container made of gold or silver,

(f) apply oil that is kept in a gold or silver utensil,

(g) lie or sleep on a bed whose legs are made of gold or silver,

(h) look in a mirror that is framed in gold or silver.

All these things are *haraam*. If a mirror has been framed in this way solely for decoration, it will be permissible to display such a mirror. However, at no time should one look into such a mirror. In short, it is not permissible to use anything that is made of gold or silver.

LOST ITEMS THAT ARE FOUND

1. If a person finds an item on the road, pathway or a public gathering, it is *haraam* for him to pick it up and keep it for himself. Similarly, if he invites some guests to his house for a meal or some other reason and one of the guests leaves some of his personal possessions behind, it is *haraam* for him to pick it up and keep it for himself. If he decides to pick it up, he should do so with the intention of looking for it's owner and returning it.

2. If a person finds something and does not pick it up, there will be no sin on him. However, if he finds it at a place where there is the fear that if he does not pick it up, someone else will pick it up and will not return it to it's owner, then it becomes *wajib* on this person to pick it up and return it to it's owner.

3. Once a person finds a lost item and picks it up, it becomes his responsibility to search for it's owner and to return it to him. If he picks it up and replaces it from where he found it or takes it away with him without looking for it's owner, he will be committing a sin. This is irrespective of whether he found it at a safe place where he did not fear it getting lost or he found it at an unsafe place. That is, irrespective of whether it was *wajib* upon him to pick it up or not. The same rule will apply in both cases. That is, once he picks it up, it becomes *wajib* upon him to search for it's owner. It is not permissible for him to replace it at the place where he found it.

4. When a person finds an article, he must search for it's owner and announce the lost item in all the public places that are frequented by men and women. If a woman cannot go to a gathering in which there are men, she should send her husband or another male to go and announce the item that has been found. The person should clearly announce that he has found a particular item and that the owner should come and claim it. However, he should not mention exactly what he has found so that a cheat does not come and claim it falsely. Instead, he should merely give a vague description of it. For example, he must say that he has found some jewellery, clothing or a wallet. Once the claimant comes and gives a clear description of that jewellery, clothing or wallet, it should be given to him.

5. If the person searches extensively for the owner or advertises it properly and still does not find it's owner to such an extent that he has no hope of finding it's owner, he should give that item in charity. If the person is poor himself, he can keep it for his personal use. If the owner comes and claims his item after the person had given it in charity, he (i.e. the owner) can demand the value of the lost item as compensation. If he sanctions giving it in charity, he will receive the reward for that.

6. If a domesticated pigeon or parrot falls in one's yard or house, it will be *wajib* on the person to search for it's owner. It is *haraam* to keep it for himself.

7. If mangoes, guavas or any other fruit is lying fallen in someone's yard or orchard, it is *haraam* to pick it up and eat it. However, if an item is of so little value that no one really searches for it, nor does anyone feel offended if it is taken and eaten, it will be permissible to pick up such an item and keep it for oneself. For example, if a person finds some fruit or a handful of dholl, there will be no harm in picking up such items.

8. If buried treasure is found in a house or in a jungle, the same rules as those mentioned above will apply. That is, the person cannot keep it for himself. He will have to search for it's owner. If the owner is not found, it will have to be given in charity. If he himself is poor, he can keep it for himself.

MISCELLANEOUS MASA'IL

1. It is *mustahab* to remove the hair of the pubic region and the armpits once a week. If one does not remove these hairs weekly, one should at least remove them every fortnight. If one cannot even do this, one should remove them before forty days. If a person leaves these hairs for more than forty days, he will be sinning.

2. It is *makruh* for women to call their husbands and parents by name as this shows disrespect. However, certain occasions may demand that they be called by name. In such circumstances it will be permissible to call both the husband and parents by name. Under all conditions and in all circumstances, one should always be mindful of being respectful to one's husband and parents.

3. It is not permissible to burn any living creature, e.g. it is not permissible to smoke bees in order

to get rid of them. It is also not permissible to catch bugs, flies, mosquitoes, etc. and to throw them into a fire. However, if there is no other way of getting rid of them, it will be permissible to do so, e.g. at times it is difficult to get rid of bees. In such a case, it will be permissible to smoke them. It will also be permissible to get rid of bed-bugs by pouring boiling water on the bed if there is no other way of getting rid of them.

4. It is not permissible to take bets, e.g. a person says: "If you eat a full kilo of sweets, I will give you R1. But if you cannot do that, you will have to give me R1." In other words, it is not permissible to take two-sided bets. However, one-sided bets are permissible.

5. When two persons are talking in privacy, one should not go and sit near them. It is a major sin to try and listen to their conversation. It is mentioned in a Hadith that on the day of judgement, boiling lead will be poured into the ears of the person who tries to listen to the private conversation of others despite their disapproval. We learn from this that it is a major sin to spy on the bride and bride groom or to try and listen to their private conversation.

6. It is not permissible for the wife to discuss or announce the private affairs and conversations that transpired between herself and her husband. It is mentioned in a Hadith that Allah Ta'ala becomes extremely angry when a person discusses or mentions all that transpired between him and his wife.

7. It is not permissible to joke with a person to such an extent that he feels insulted or angered by the joke. One should only joke to the extent that the other person laughs and is amused.

8. It is not permissible to wish for death or to curse oneself when afflicted by any problem or calamity.

9. It is not permissible to play dice games, cards, etc. If these are played for money, they will be regarded as gambling and will therefore be absolutely *haraam*.

10. Once boys reach the age of ten, they should not be allowed to sleep or lie down next to their sisters, brothers or mothers. Once girls reach the age of ten, they should not be allowed to sleep or lie down next to their brothers and fathers. However, the son can sleep next to his father and the daughter can sleep next to her mother.

11. When a person sneezes, he should say *Alhamdolillah*. It will be *wajib* on the person who hears him saying *Alhamdolillah* to say *Yarhamu kumullah*. If the latter person does not say this, he will be sinful. Upon hearing this reply, the person who sneezed should say *Yaghfirullahu lanaa wa lakum*. However, it is not *wajib*, but *mustahab* on the person who sneezed to give this reply.

12. After sneezing, a person said *Alhamdolillah* which was heard by several persons. It will not be *wajib* on all of them to give a reply to it. If one of them gives a reply, it will be sufficient. However, if none of them gives a reply, all will be sinful.

13. If a person sneezes continuously, it will be *wajib* to say *Yarhamu kumullah* up to three times and not more.

14. When a person mentions the name of Rasulullah sallallahu alayhi wa sallam, hears it or reads it, it becomes *wajib* upon him to send salutations to Rasulullah sallallahu alayhi wa sallam. The person will be sinning if he does not do so. But if his name is mentioned several times, it will not be *wajib* to recite the *durood* each time. It will be sufficient to recite it once. But if a person moves from his place and takes his name or hears it again, it will be *wajib* to recite the *durood* again.

15. It is not permissible to shave the head of a child in such a way that a certain portion is entirely bald and another portion is left long. Either shave the entire head bald or leave all the hair unshaven.

16. It is not permissible for women to apply perfumes or any other fragrant creams, lotions, etc. in such a way that *ghayr mahrams* get the smell of the fragrance.

17. It is not permissible to give clothing which is not permissible to wear, e.g. it is not permissible for the husband to purchase clothing that is not permissible for his wife to wear. Similarly, it is not permissible for a tailor or dressmaker to sew clothing which is not permissible for Muslims to wear.

18. It is not permissible to read short stories, novels, novels based on love and beauty which are of a fictitious nature. It is also not permissible to look at books and magazines that have pictures of men and women in shameless clothing or no clothing at all. Books containing love poems should also be abstained from. Books and magazines of this sort should not even be purchased. If they are found in the possession of one's children, they should be burnt.

19. The custom of making *salaam*, shaking hands, embracing each other is also *sunnah* for women. Women should adopt these Islamic customs among themselves.

20. If a person is a guest at someone's house, he should not give any food or anything else to a beggar from his host's house without the permission of the latter.

GLOSSARY

Explanation of Islamic Terms:

Arsh: *The throne of Allah Ta'ala.*

Banu Isra'eel: *Literally means the children of Isra'eel. It refers to the progeny of Hadrat Ya'qub alayhis salaam.*

Barakah: *Literally means "blessings". It refers to the experiencing of abundance in things which are apparently insignificant or little, both in value and amount.*

Burqah: *A head covering worn by women.*

Dua: *Invocation to Allah, supplication, prayer, request, plea.*

Durood: *The sending of salutations upon Rasulullah sallallahu alayhi wa sallam.*

Eid ul-Ad'haa: *The 10th of Zil Hijjah. Literally means "the festival of sacrifice". It is referred to as ad'haa because it is on this day that animals are sacrificed in the name of Allah and for His pleasure alone.*

Eid ul-Fitr: *The first day of Shawwaal. Literally means "feast of breaking the Ramadaan fast". It is referred to as fitr because it is on this day that the month-long Ramadaan fast comes to an end.*

Fard: *Literally means "compulsory". In Islam it refers to those acts and things which are compulsory on a Muslim. Abandoning or abstaining from a fard act is a major sin. Rejecting a fard act amounts to kufr.*

Ghayr mahram: *Refers to all those people with whom marriage is permissible. Based on this, it is also incumbent to observe purdah with all ghayr mahrams.*

Haid: *Monthly periods or menstruation experienced by a woman.*

Hoor: *Large-eyed women of paradise promised to the believers.*

Ibaadah: *Literally means "worship". In Islam it refers to all those acts with which one renders worship to Allah Ta'ala.*

Iddah: *In Islamic law it refers to the period of waiting during which a woman may not remarry after being widowed or divorced.*

Iftaar: *The time of opening one's fast. This time commences immediately after sunset.*

Ihraam: *Two pieces of unstitched cloth which are donned by the person performing hajj or umrah.*

Jumu'ah Musjid: *Refers to the musjid in which jumu'ah salaat is offered. It is also referred to as a jaame musjid. It is generally the main musjid in a town or city.*

Kaafir: *Literally means a "disbeliever". In Islam it refers to one who rejects Allah and does not believe in Muhammad sallallahu alayhi wa sallam as the final messenger of Allah.*

Kaffarah: *Literally means "penance, atonement, expiation". In Islamic law it refers to redemption from the omission of certain religious duties by a material donation or a ritual act.*

Kalaam-e-Majeed: *Refers to the Holy Quran.*

Kalimah: *Refers to the basic tenet of Islam, i.e. bearing witness that there is none worthy of worship except Allah and that Muhammad is the messenger of Allah.*

Kuffaar: *Plural of kaafir.*

Kufr: *Refers to the state of disbelief.*

Kurta: *An Urdu word meaning "shirt". However, due to constant usage, it refers to the long flowing robe worn by Muslim men and which has come to be regarded as an Islamic dress.*

Lungi: *A loin cloth worn by men especially in eastern countries. A lungi is wrapped around the waist and extends up to the ankles.*

Mahram: *Refers to the person with whom marriage is not permissible and with whom strict purdah is not incumbent.*

Makruh: *That which is disliked or detestable but not forbidden.*

Meelad: *Literally means "birth, birthday". In this context it refers to the birthday celebrations held in respect for Rasulullah sallallahu alayhi wa sallam. In most cases these celebrations are innovations which are accompanied by many other evils.*

Miswaak: *A thin stick or twig which is used to clean the teeth.*

Mt. Uhud: *Name of a mountain outside Madinah.*

Muharram: *The first month of the Islamic calendar.*

Mustahab: *That which is preferable or desirable.*

Nafl: *That which is optional.*

Nifaas: *Refers to the flowing of blood after child-birth.*

Purdah: *An Urdu word meaning "seclusion". It is an equivalent of the Arabic word "hijaab". Refers to the seclusion of women from strangers. There are different stages of purdah, the highest of which is that the woman should not come out of her home except for a valid Islamic reason.*

Qada: *Literally means "carrying out or fulfilling". In Islamic jurisprudence it refers to fulfilling or completing those duties that one may have missed due to some reason or the other.*

Qiblah: *The direction in which one faces when offering salaat.*

Qiyaamah: *The day of resurrection.*

Qurbaani: *Literally means "sacrifice". In Islam it refers to the sacrificing of animals solely for the pleasure of Allah Ta'ala on the day of eid ul-ad'haa and the two days following it.*

Rajab: *The seventh month of the Islamic calendar.*

Rakaat: *Literally means "bending of the torso from an upright position". In kitaabus salaat it refers to one unit of salaat which comprises of the standing, bowing, and prostrating postures.*

Ramadaan: *The ninth month of the Islamic calendar.*

Sadaqah: *Literally means "charity". This word is also used as an equivalent of zakaat.*

Sadaqatul fitr: *Refers to the charity that is given on or prior to the day of eid ul-fitr. For further details, refer to the chapter on sadaqatul fitr.*

Sajdah: *The act of prostrating.*

Salaam: *Literally means "peace". In salaat it refers to the saying of "as salaamu alaykum wa rahmatullah" which denotes the end of the salaat. It is also a way of greeting among Muslims.*

Satr: *An Urdu word derived from the Arabic "sitr", which means "cover, shield". In the Urdu context it refers to that area of the body which has to be covered. It is also referred to as the "aurah".*

Sehri: *Refers to the meal partaken before dawn by the person who intends fasting. For further details refer to the chapter on sehri and iftaar.*

Sha'baan: *The tenth month of the Islamic calendar.*

Shirk: *Polytheism or ascribing partners to Allah Ta'ala.*

Subah saadiq: *Literally means "true dawn". It refers to the time when whiteness (brightness) can be noticed on the breadth of the horizon. It is at this time that the time of fajr salaat commences.*

Sub'haanallah: *Means "glory to Allah".*

Sufis: *A term used to refer to mystics or saints. Such persons are also known as the auliyaa of Allah, i.e. the close friends of Allah. These are the persons who have dedicated their entire lives in the ibaadah of Allah Ta'ala.*

Surmah: *Antimony. A black powdery substance that is applied to the eyes. It is sunnah to apply surmah.*

Tasbeeh: *Saying "sub'haanallah". A rosary that is used to glorify Allah Ta'ala is also called a tasbeeh.*

Umrah: *Commonly referred to as the lesser pilgrimage. It is similar to hajj with the exception that many of the rites of hajj are left out and that it could be performed throughout the year.*

Wajib: *Literally means "obligatory'. In Islamic jurisprudence it refers to that act which has not been established by an absolute proof. Leaving out a wajib without any valid reason makes one a*

faasiq and entails punishment.

Zikr: *The remembrance of Allah Ta'ala.*

Zil Hijjah: *The last month of the Islamic calendar*.

Zil Qa'dah: *The eleventh month of the Islamic calendar*.